

SOWN IN PEACE BY THE PEACEMAKERS:
AN EXAMINATION OF THE UNITED NATIONS' CULTURE OF PEACE
IN COMPARISON TO THE CONCEPT OF PEACE AND PEACEMAKING
IN JAMES 3:13-18

A THESIS

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To My Mother
Every Story Has Its Own Beginning...

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ABBREVIATIONS

Abbreviations not listed follow The SBL Handbook of Style (eds. Patrick H. Alexander, et al.; Peabody, Mass.: Hendrickson, 1999).

KFOR	Kosovo Force
NGO	Non-Governmental Organization
UN	United Nations
UNESCO	United Nations Educational Scientific and Cultural Organization
UNICEF	United Nations International Children's Emergency Fund
UNPROFOR	United Nations Protection Force

ABSTRACT

This thesis explores the idea of peace and peacemaking as seen through the prism of two different worldviews – the Bible (in particular James 3:13-18) and the United Nations – offering a critical view of peace, and the concept of peacemaking as well as its implications for today's world through the work of the United Nations. This is done mostly through the methods of exegesis and comparison.

The work itself is divided into four parts. The first part offers an exegetical work on James 3:13-18. In this context, a special attention is put on James' concept of "wisdom from above," as prerequisite for peacemaking, versus "earthly wisdom" as prerequisite for envy, selfishness, and evil practice. This study attempts to demonstrate that the most important aspect of peace in the Bible is the relationship of human beings with God, with the one, who is the giver of peace. The reflection of that peace is the active peacemaking in which the process of reconciliation is included. Peace and reconciliation are the foundation of the relationship between one another and between God and us.

The second and third parts present the concept of making peace and its implications in today's world. Chapter two offers a thorough review of the various arguments, ideas and values that the United Nations has established in their Culture of Peace program. For this reason, a big part of this study evaluates the two major documents that UN offers: the Resolution (Declaration) 53/243 on a Culture of Peace and the Yamoussoukro Declaration on Peace in the Minds of Men. Both Declarations have omitted the *reality of God* and the *presence of love* which enables deeper transformation, both at the individual and social level.

The fourth and last part of this work provides a comparison between the UN's Culture of Peace and the biblical concept of peace as presented in James 3:13-18. The biblical concept of peace in chapters three and four presents this as the work of God, as His mercy and love for the present times, and pointing also to the importance of the eschatological arrival of the ultimate peace which will accompany God's new creation.

INTRODUCTION

Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.
Blessed are those who mourn, for they will be comforted.
Blessed are the meek, for they will inherit the Earth.
Blessed are those who hunger and thirst for righteousness, for they will be filled.
Blessed are the merciful, for they will be shown mercy.
Blessed are the pure in heart, for they will see God.
Blessed are the peacemakers, for they will be called sons of God.
Blessed are those who are persecuted because of righteousness,
for theirs is the Kingdom of Heaven.

(Matthew 5: 3-10)

Matthew 5:3-10 was the first Bible passage that I read when I first became a Christian. Somehow these verses resonated deeply with me and brought a strong meaning and comfort to my heart for the many unanswered questions I had at the time. For quite a while, I was pondering on the idea that living in the twenty-first century where the main political accent is on establishing world peace, yet surrounded by horrifying wars, famine and poverty, is like living in a time when people cannot detect what is really missing in the whole idea of peace. There are many organizations, governments and individuals trying to work for world peace with their programs, activities, donations, both on a global and a local level, and yet it seems that achieving a lasting peace is impossible. There is almost no news on the television, radio or internet reporting anything other than violence. News of peace is rare. It seems that everything is “conflicting” or “in conflict,” even our desire to live in peace is answered with violence. Perhaps that is one of the reasons why we need to ask and challenge ourselves with the very question: What is peace? What does it really mean? What is the biblical definition and meaning of peace, and will that idea of peace work in our world?

During my high school years, I witnessed children's rights being violated by the Macedonian educational system. For instance, many children were subjected to violence, both verbal and physical; they were insulted, not understood, or simply bullied. That was the main reason why I decided, together with some friends of mine, to found an organization called "The Children's Forum." This non-profit was supported by several larger NGOs and foundations, such as UNICEF, and had the task to educate and protect (defend) children's rights in the sphere of education within the Macedonian school system through different projects, such as summer training camps, workshops, seminars etc. After being a member for two years, I was elected as the "Children's Forum" President for a period of three years. During this time, I was challenged to face different problems and conflicts, and to fight for children's rights by looking for solutions. This was perhaps the first time that I had realized that in all of these issues, there was a great lack of peace.

While cooperating with UNICEF, I became familiar with programs established by the United Nations. One of them that I was particularly interested in was called the Culture of Peace. Through this program, the UN was trying to make an impact on world peace, not by imposing it (as they frequently do by using their military or other capacities), but by nurturing it, especially through education.

While writing on another topic, I recently started thinking about the kind of peace the UN talks about and whether it is related to the Bible and in particular to the New Testament. And that is how I arrived at this idea to try and make a comparison, even more, a critical comparison between the UN's concept of peace and the one in the Bible, or more concretely, between the UN's Culture of Peace program and the one presented in

the Bible by James, the brother of Jesus Christ. I will focus only on the Culture of Peace program since the UN peace operations are not something I am familiar with in its entire spectrum of operations and because I believe that peace can be achieved mostly by educating and acting (nonviolently) and less by (violently) fighting for peace.

The purpose of this thesis is to explore the idea of peace and peacemaking as seen through the prism of two different worldviews – the Bible (in particular the book of James) and the United Nations – offering a critical view of peace, and the concept of peacemaking in James 3:13-18 as well as its implications for today’s world through the work of the United Nations. This will be done mostly through the methods of exegesis and comparison.

The thesis itself will be divided into four parts. The first part will offer a narrative exegetical work on James 3:13-18 with a concentration on 3:17-18. In this part the main focus will be on the meaning of the concepts of peace and peacemaking. In this context, it is important to look at James’ concept of “wisdom from above,” as prerequisite for peacemaking, versus “earthly wisdom” as prerequisite for envy, selfishness, and evil practice. This part will also offer a theological presentation that will focus on answering the question of how to move from James’ context to the present day. The main purpose of this part of the chapter will be to find the best way to make a modern application of James 3:13-18. Our goal is that this study will attempt to demonstrate that the most important aspect of peace in the Bible is the relationship of human beings with God, with the one, who is the giver of peace. This peace in us not only reflects our relationship, but also reflects in the interaction with the people around us. The reflection of that peace is the active peacemaking in which the process of reconciliation is included. Peace and

reconciliation are the foundation of the relationship between one another and between God and us.

The second and third parts will present the concept of making peace and its implications in today's world. Chapter two will offer a thorough review of the various arguments, ideas and values that the United Nations has established in their Culture of Peace Program. For this reason, a big part of this study will evaluate the two major documents that UN offers: the Resolution (Declaration) 53/243 on a Culture of Peace and the Yamoussoukro Declaration on Peace in the Minds of Men. Both of these Declarations in their articles have their Constitution which states that "since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed." That is why, in this part of the paper, a major goal will be to explore where does war start: in the mind or in the heart of man? Another fact is that both Declarations have omitted the reality of God and the presence of love which enables deeper transformation, both at the individual and social level. The fourth and last part of this work will provide a comparison between the UN's Culture of Peace and the biblical concept of peace as presented in James 3:13-18. The biblical concept of peace in chapters three and four presents this as the work of God, as His mercy and love for the present times, and pointing also to the importance of the eschatological arrival of the ultimate peace which will accompany God's new creation.

Chapter 1

EXEGETICAL STUDY ON JAMES 3:13-18

1.1. Background Material

Before we begin with the exegetical study of the letter of James, it is important to understand the letter's authorship, date, place, structure, as well as its genre and form and how our text from chapter 3 fits within the given literary context. James the brother of Jesus and head of the Jerusalem church is the preferred author for this book even though his authorship is disputed and cannot be demonstrated conclusively.¹ But despite the possible identities for James, both McKnight and Moo support the traditional understanding of authorship (James the brother of Jesus and head of the Jerusalem church) as the most probable and preferable and rule out the possibility of James the son of Zebedee, despite his prominence in the New Testament on account of his early death.²

One of the major positions against James' actual authorship is the proposal that it was merely written in his name by someone else, pseudepigraphical authorship, due to the fact that the Greek is too sophisticated. Moo attacks the viability of the pseudepigraphical position by referring to the work of L. R. Donelson when he says, "No one ever seems to have accepted a document as religiously and philosophically

¹ McKnight lists five possible authors of James stating that "the last two [are] the only real possibilities:" First, *James the father of Judas* (Luke 6:16; Acts 1:13). Second, *James the Less or Younger, son of Mary wife of Cleopas* (Mark 15:40; Matt 27:56; Mark 16:1; Luke 24:10). Third, *James the son of Alphaeus, one of the Twelve* (Mark 3:18; Matt 10:3; Luke 6:16; Acts 1:13). Fourth, *James the son of Zebedee and brother of the apostle John and also one of the Twelve* (Mark 1:19; 3:17; Luke 6:14; Acts 1:13). This James according to Acts 12:2, was beheaded by Herod Agrippa I. Fifth, *James the brother of Jesus, son of Mary* (Mark 6:3; Matt 13:15; Gal 1:19; 2:9; 12; Acts 12:17; 15:13; 21:18; Jude 1; John 7:3-5; 1 Cor 9:5). Scot, McKnight. *The Letter of James*. NICNT (Grand Rapids: Wm. B. Eerdmans Publishing Co., 2011), 14-15.

² Douglas, Moo. *The Letter of James*, The Pillar New Testament Commentary. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 2000), 9 and Scot McKnight. *The Letter of James*. NICNT, 15.

prescriptive which is known to be forged. I do not know of a single example.”³ Moo himself goes on to say, “The very fact that James was accepted as a Canonical book, then presumes that the early Christians who made this decision were sure that James wrote it.”⁴

McKnight undermines the force of the objections to the traditional understanding of authorship based on James the brother of Jesus’ inability to a work containing such sophisticated Greek.⁵ The place where James most likely wrote this letter was Jerusalem. As McKnight points out, during the time of James this was more of a diverse place than some scholars have wanted to recognize.⁶ He states that, “There is sufficient evidence that James could have known and written Greek, at least with the help of an amanuensis, to dislodge the simple argument that this Greek is too sophisticated for a brother of Jesus”⁷ and goes on to conclude his section on authorship by stating that “the arguments against the traditional authorship are inconclusive”⁸ and that the arguments for traditional authorship are slightly better.⁹ He therefore, decides to assume that the letter was written by James, the brother of Jesus from Jerusalem approximately AD 50 (Moo ops for the

³ Douglas, Moo. *The Letter of James*, 20, quoting from L.R. Donelson’s *Pseudepigraphy and Ethical Argument in the Pastoral Epistles*, Hermeneutische Untersuchungen zur Theologie, Vol. 22 (Tübingen: Mohr-Siebeck, 1986).

⁴ Moo, 21.

⁵ McKnight, 28-34.

⁶ Describing his cultural setting, he mentions that: “Perhaps some reminders are in order: Hengel concluded that “Judea, Samaria, and Galilee were bilingual (or better trilingual). While Aramaic was the vernacular of ordinary people, and Hebrew the sacred language of religious worship and of scribal discussion, Greek had largely become established as the linguistic medium for trade, commerce and administration.” (120). It is simply mistaken to think of the Galileans as rustic hillbillies or as proto-rabbinic separatists who turned away from everything Roman, Greek, and “cultural.” And it is mistaken to see Galilee as a land of rebellion and anti-Roman or anti-Judean sentiments. It had a thriving economy. (121). Furthermore, there were Hellenists in Jerusalem, and their numbers were probably considerable.” McKnight, 31-32.

⁷ Ibid, 34.

⁸ Ibid, 37.

⁹ Ibid.

middle AD 40¹⁰ to “a number of churches/synagogues of messianic Jews in the Diaspora.”¹¹

The genre of the book of James is more difficult to define than other books in the New Testament because it does not neatly fit into standard categorization as others do. The book of James is a letter, but it lacks the particularity that other New Testament letters exhibit. As Moo points out, “Absent from James are the customary greetings, references to fellow workers, and travel plans that mark many ancient and New Testament (especially Pauline) letters. Also missing are references to specific people, places or situations in the body of the letter.”¹² Therefore, he prefers to view James as well thought out artistically and a rhetorically composed (he uses the term “literary”) letter addressed to many churches (similar to 1 John as he point out) addressing general issues relevant to the situation those churches were facing.¹³

That unusual nature of the letter, coupled with its seemingly sporadic flow of thought and its many aphorisms, has led to much debate over its genre among New Testament scholars as Luke Timothy Johnson meticulously shows.¹⁴ McKnight mentions that “however one classifies this letter – allegory on the twelve tribes, diatribe, Hellenistic Jewish homily, protreptic discourse, paraenesis, or Christian Wisdom – a more inductive model of analysis brings to fruition the elements that guide us in comprehending its genre,”¹⁵ and he goes on to agree with Duane Watson’s conclusion

¹⁰ Moo, 25.

¹¹ McKnight, 38.

¹² Moo, 6.

¹³ Ibid, 7.

¹⁴ Luke Timothy, Johnson. *The Letter of James: A New Translation with Introduction and Commentary*. The Anchor Bible (New York: Doubleday, 1995), 16-24.

¹⁵ McKnight, 47-48.

when he says that “[James] is a Jewish-Christian work influenced by Hellenistic rhetoric, but arranged overall in the topic-to-topic fashion of Jewish wisdom texts.”¹⁶

Exaggerated explanations of the overall incoherence of James (Dibelius’ paraenetic explanation) has rightly been called into question in Richard Bauckham’s judgment, but he fears that some scholars are going too far in the other direction in attempting to find a tight logical progression of argumentation.¹⁷ This seems to be a persuasive observation. As he proposes, “we need, first, to recognize that Dibelius was wrong about the lack of coherence of thought in James, but right to recognize that James does not exhibit the kind of coherence that is provided by a sequence of argument or logical progression of thought encompassing the whole work.”¹⁸ Therefore, the genre of James seems to be a hybrid of letter, wisdom literature or wisdom paraenesis, and diatribe that cannot be reduced into a single standard category. Its composition is complex and requires complex categorization.

While examining our text, James 3:13-18, it starts off with a question of address by asking who considers themselves to be wise and follows it up exhorting them to show their wisdom. He then goes on to describe the characteristics and consequences of ungodly wisdom. Then, starting in verse 17, he contrasts this ungodly wisdom with Godly wisdom by describing its characteristics and consequences in greater length than he does the ungodly wisdom. The concepts of wisdom¹⁹ in James 3:13-18 come directly after James’ address to teachers about the incredible responsibility of speech due to its

¹⁶ Ibid, 49. Quoted from D.H. Watson, “An Assessment of the Rhetoric,” in Webb and Kloppenborg, *Reading James*, 119.

¹⁷ Richard, Bauckham. *James: New Testament Readings*. (London: Routledge, 1999), 61-62.

¹⁸ Bauckham, 62.

¹⁹ Apart from this passage (James 3:13-18) the only other appearance of the word wisdom in the letter appears in James 1:5.

power to do good or to do harm. Throughout the first twelve verses James emphasizes the destructive power that careless speech can cause. This relates to the effects of worldly wisdom he describes in verses 14 and 15.

In the beginning of chapter 4 of James' epistle, he addresses those who are quarreling because they cannot get their way, and the selfish ambition characteristic of worldly wisdom manifests itself in this passage as well. James says these people are not getting their way because they are not asking God for their needs. They are not looking for something coming "from above" but are looking at "this worldly" means to achieve their already projected goals. He goes on to talk about the need to submit to God because He is the giver of wisdom and all that is good.

James 3:13-18, therefore, seems to be the centerpiece that succinctly sums up the underlying causes of the issues in James 3:1-12 and James 4:1-12. The lack of seeking wisdom from above is the reason for the occurrence of destructive speech as well as destructive behavior in general. This lack of reliance on the Lord, the giver of all knowledge and true insight, and this focus on autonomous, anthropocentric, this worldly, unspiritual thinking is at the root of these problems, and James 3:13-18, with its succinct description and thought out placement between these two sections, serves to show this.

1.2. James 3:13-18: Text and Translation

1.2.1. Text²⁰

¹³ Τίς σοφὸς καὶ ἐπιστήμων ἐν ύμῖν; δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραῦτητι σοφίας. ¹⁴ εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ύμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. ¹⁵ οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη, ἀλλὰ ἐπίγειος, ψυχική, δαιμονιώδης. ¹⁶ ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἔκει ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα. ¹⁷ ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἔστιν, ἔπειτα εἰρηνική, ἐπιεικής, εὐπειθής, μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος, ἀνυπόκριτος. ¹⁸ καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.

1.2.2. Translation

¹³ Who is wise and understanding among you? Let him show it out of his good lifestyle through works done in humility of wisdom.²¹ ¹⁴ But if you have bitter jealousy and selfish ambition in your heart, do not boast and lie against the truth. ¹⁵ This is not the wisdom that comes down from above, but is earthly, unspiritual, and demonic. ¹⁶ For where jealousy and selfish ambition are, there is disorder and every shoddy²² practice. ¹⁷ But the wisdom from above to be sure is first pure, then peaceable, courteous²³, accommodating, full of mercy and good²⁴ fruit, impartial and sincere. ¹⁸ And a fruit (harvest) of righteousness is sown in peace by those who make peace.

²⁰ In James 3:13-18 there are approximately thirteen text critical issues, although some of the issues have multiple options. None of these text critical issues make a significant impact on our understanding of the text. The first issue of the replacement of **τίς** with **εἰ τίς** in verse 13 is not externally plausible nor is its omission. **κ**, **A**, and **B** cite witnesses alone are all category I and support the NA 27 text. The omission of this is even more plausible; **K** and **049** manuscripts are both category V from the 9th century. One of the more puzzling text critical issues is the insertion of **καὶ** in verse 16 by **κ**, **A**, **33** and **81** manuscripts. The first two are category I witnesses from the 4th to the 5th century, and **33** is a category I minuscule in the Alexandrian text tradition from the 9th century, and **81** is a category II minuscule from the same tradition dated to be in the 11th century. The question that arose from this is: Why does the NA 27 omit this insertion? With support from other consistently cited witnesses, the editors rightly felt that it was all right to omit the grammatically awkward construction that the **καὶ** creates. Why do these respectable cited witnesses have it then? It can plausibly be explained by a slip of the mind combined with a slip of sight on the part of the scribe. The insertion of **καὶ** appears between **ἔκει** and **ἀκαταστασία**. So it is possible that if he was looking at the script **ἔκειἀκαταστασία** is it easier to understand how he could have accidentally mixed up the letters.

²¹ In verse 13, I added a possessive personal pronoun “his” and the preposition “through” to make the sentence flow better for translation purposes as I felt that it did not disrupt its meaning.

²² In verse 16, I chose to translate **φαῦλον** as “shoddy” because I felt that it would better reflect the entry in the BDAG which referred “to being low-grade or morally substandard.”

²³ My choice in translation in verse 17 for “courteous” rather than “gentle” is because I think it better delivers the sense of **ἐπιεικῆς**.

²⁴ For translation purposes in this case, I have chosen to go with the variant found in the following cited witnesses: **P** 100, **K**, **L**, **049**, **69**, **322**, **323**, **M**.

1.3 James 3:13-18: An Exegetical Study

Verse 13 is the introductory verse of the passage that sets the stage for everything else that is to come. It hints at what true wisdom entails before James spends a considerable amount of time describing false wisdom in verses 14-16 before he finally describes true wisdom and its effects in detail in verses 17 and 18.

The opening interrogative pronoun *τίς* concluded with “;” alerts us here that James is asking a question in order to specifically target individuals in his audience – those who believe themselves to be wise and understanding. But the question that one could raise is: Who are these people? Can one gain a better understanding about whom Jesus is speaking to? In the beginning of chapter 3, we can see that James addresses teachers. Douglas Moo, however, rejects this idea on the following grounds: (1) *σοφος* and *επιστημονος* are not regularly used as titles for teachers, (2) when those two terms do occur together in the LXX they sometimes refer to the whole of Israel (he cites Deut 4:6) and another time to the prophets (he cites Dan 5:12), (3) he refers back to James 1:5 to point out that wisdom is something “that all believers should seek to obtain,” and (4) James 3:1 is only addressing those who are thinking about becoming teachers.²⁵

With his position being acknowledged, one could not find these reasons persuasive enough to make one abandon the initial inclination mentioned earlier. For Moo it seems that this is an all or nothing affair. An argument could be made that either this is primarily aimed at teachers and no one else, or it is aimed at the everyday believer and not teachers. It may seem much more plausible given the congruity between the sections in chapter 3 that James is primarily speaking to those who are in teaching roles

²⁵ Moo, 169.

while still acknowledging that what he is saying has application for all believers. Did not Christ himself in Luke 6:40 say, “The student is not above the teacher, but everyone who is fully trained will be like their teacher?” How much more important is it then that James exhort teachers to embody true wisdom for the sake of all the believers they disciple? One can easily argue that by affirming that those in teaching roles are the primary audience for James does not exclude what Moo wants to safeguard – the exhortation for everyday believers to seek true wisdom. Scot McKnight likewise takes issue with Moo’s stance on this particular issue.²⁶

James follows his question up with an imperative, *δειξάτω*, commanding those who think they are wise and understanding to show or to evidence their wisdom and understanding through their good lifestyle and actions. Wisdom then for James is holistic. Moo is correct to emphasize the correlation of wisdom found in Proverbs with James, even though the NA 27 does not list any direct allusions for this verse as these probably would have been on the mind of James.²⁷ It does, however, list Sirach 3:17 referring to James’ same use of the word *πραΰτητι*. This piece of evidence coupled with the other allusions and what is known of James’ Jewish background suggests that James the brother of Jesus and head of the Jerusalem church was well aware of the wider Hebrew tradition of wisdom literature.²⁸ Bauckham keeps us balanced by mentioning that James reflects the wisdom of Jesus in that both Jesus and James differ “significantly from the main tradition of Jewish wisdom paraenesis.”²⁹

²⁶ McKnight, 300.

²⁷ Moo, 170.

²⁸ Bauckham, *James: New Testament Readings*, 95.

²⁹ Ibid.

James continues on to verse 14 where he starts the sentence off with a coordinating and a conditional conjunction “but if,” still addressing those who are claiming to be wise, as noted above mainly addressing those who teach, setting us up for one of the central points of this passage. The present active indicative verb **ἔχετε** lets us know that James is referring to a continuous action or state. Anyone who continually has jealousy and selfish ambitions in their hearts cannot claim to have true wisdom. James then uses the negated imperative verb **μὴ κατακαυχᾶσθε** in combination with another imperative verb, **ψεύδεσθε**, to command such people not to boast and lie against the truth. James in this verse is exposing those who falsely portray themselves as being wise. This verse with its imperative clause is primarily functioning to remove self-deception and rebellious behavior, but it also plays a tertiary role in identifying destructive teachers or everyday believers for those who might otherwise be deceived by them.

The demonstrative pronoun and noun combination **αὕτη ἡ σοφία**, “this wisdom” in verse 15 is referring back to the kind of wisdom of those who harbor bitter jealousy and selfish ambition (constantly). James goes on to explain that this wisdom has not come from God (literally: “is not come down from above”) but uses the adversative conjunction **ἀλλα** to show where his wisdom has come from; namely not from God. James goes on to describe this wisdom as earthly, unspiritual, and demonic – all characteristics that are antithetical to God.

James continues his thought by using the subordinating and coordinating conjunctions **ὅπου γάρ** “for where” along with the repetition of the nouns **ζῆλος** and **ἐριθεία** from verse 14 to describe the effects of this kind of unspiritual wisdom. As Luke Timothy Johnson notes though, the **γάρ** is the important conjunction here as it “indicates

that this sentence provides the basis for the previous one (Ropes, 248): antisocial behavior reveals the character of a wisdom rooted in envy as ‘earthbound, unspiritual, demonic.’³⁰

Those who are content with this worldly wisdom devoid of humble reliance on God become progenitors of all sorts of disruptive corruption; they inevitably find confusion (or disorder) along with every sort of evil (or worthless) practice. These consequences become further fleshed out in James 4:1-3 when James talks about fights and quarrels that arise out of selfish desires and a lack of humility to seek God. Likewise, James also further expands on the antithesis between wisdom from above and this unspiritual earthly wisdom when he asks in 4:4b “Therefore, don’t you know that friendship with the world means enmity against God?”

Verse 17 is the big turning point in this passage. After spending his energy describing the wrong kind of wisdom, and its effects, James changes gears here and tells his readers what true wisdom looks like. $\Delta\epsilon$ is the key coordinating conjunction here; it is what sets up the contrast between the two types of wisdom and indicates a turning point in the passage. Verse 17 then is a direct contrast to the beginning of verse 14 and verse 15. In those previous verses we had the description of wisdom that was not from above – pure, peaceable, courteous, accommodating, full of mercy and good fruit, impartial and sincere. The wisdom from below (earthly wisdom) could be characterized as a self-centered disposition, while the wisdom from above could be characterized as other-centered disposition.

³⁰ Johnson, 273.

Rough similarities can be drawn between the thought behind this list describing wisdom from above and those found in the Beatitudes of Jesus with their emphasis on mercy, purity, and peace (while the peacemaking more closely resembles what is talked about in verse 18). While the use of Greek is not the same, it is likely that James was familiar with these teachings of Jesus even if he did not become a follower of Christ until after the resurrection. As Moo points out in his introduction, “James depends more than any other New Testament author on the teaching of Jesus. It is not that James directly quotes Jesus... It is, rather, that he weaves Jesus’ teaching into the very fabric of his own instruction.”³¹ It is unlikely that James used Matthew’s account directly (if we date James in the 40s or early 50s) since we can place the dating of Matthew conservatively in the “late 50s or early 60s.”³²

What is more interesting, in my opinion in light of the traditional pitting of James against Paul (over faith and works), is the similarity between James’ characteristics of wisdom and Paul’s description of the fruit of the Spirit in Galatians 5:22-23. I do not bring this up because it is necessarily relevant to that discussion, but I find this existence of the similarity interesting.³³ Moo rightly goes on to qualify this resemblance by stating that “the verbal resemblance between the two lists is minimal; but humility, peaceableness, and upright behavior are the focus in both texts.”³⁴ The concept of the Spirit’s giving of fruit that displays itself in certain behavior, as well as being the one who teaches believers (John 14:26-27), merges well with James’ concept of true wisdom needing to be spiritually given from God above.

³¹ Moo, 7.

³² ESV Study Bible, “Introduction to Matthew,” 1815.

³³ Similarly Moo brings up this same observation in his commentary, *Letter of James*, 175.

³⁴ Ibid.

The coordinating conjunction δὲ, in 3:18, is best translated as “and” connecting it back to the wisdom from above by adding to its description. Not adding another characteristic per se but detailing the outcome of those who truly have been given wisdom from above. It is the evidence commanded for in verse 13.

This verse, describing the effects of the wisdom from above, is a direct contrast verse 16. The effect of wisdom that is not from above is “disorder and every shoddy practice,” but here in verse 18 we see that the effect of someone who has wisdom from above is the sowing of righteousness in peace that results in the occurrence of a growing influence of peace. One brings life and harmony, the other brings death and disunity. There is striking similarity between this verse and Matthew 5:9. The construction in this verse **τοῖς ποιοῦσιν εἰρήνην**, “those who make peace,” consisting of an article, a present active participle and a noun, is present in Matthew 5:9 in the form of one adjective that is similar to what is fragmentally constructed in James 3:18 (**εἰρηνοποιοί**). The thought process is similar as well. Here in James one who has true wisdom must be in good communion with God above. Similarly in Matthew 5:9 Jesus says that the peacemakers will be called the children of God – connoting close communion with God.

From our discussion above, one can observe that the letter of James was therefore, written to Jews scattered throughout the Diaspora who were most likely confronted with many different understandings of wisdom. In this passage James was concerned with divisive wisdom – wisdom from below (earthly wisdom) – and unifying wisdom – true wisdom from God that brings peace and harmony to all relationships. Godly wisdom solves problems, while wisdom apart from God creates problems. Wisdom from James is more than just cognitive knowledge. It includes the whole of one’s being which

overflows in one's thought, but also in how one behaves. It affects a person's whole disposition. It is characterized by a focus on the good of others rather than on the fulfilling the selfish desires of the self at the expense of others.

We are in need to continually seek and ask for God's guiding and developing wisdom. When we resort to our own reason apart from humbly seeking God's generous offering of wisdom (James 1:5), we run the risk of developing at best fruitless lifestyles and at worst destructive ones. A disposition of discernment characteristics of a life humbly seeking God should embody all that we are. We operate within our world and inevitably share certain characteristics with our culture, but we can never get to the point where we rely on the false wisdom of this world rather than the true, spiritual, dynamic wisdom of the God whose trustworthiness never changes. We might find ourselves in a position of influence that might have an exponential opportunity for impact. Therefore, we ought to constantly and humbly seek the wisdom of God so that we will be the ones who by sowing righteous fruit in peace will make peace.

Chapter 2

THE WORD PEACE TODAY

In this chapter, I am going to give a description of the word peace and its understanding and use today. For that reason, I will look at various dictionaries providing definitions on the word peace and summarize their views. This is important in order to see how people in the world understand the meaning of this word, since dictionaries reflect general views and a standardized use of words (for instance, the word peace can mean anything from mere absence of conflict between two states or sides in a conflict, to a state of happiness and peaceful and blessed (co)existence). Then I will describe the meaning and use of the word peace within some of the United Nation documents, with a focus on the Culture of Peace program developed within UNESCO (United Nations Educational, Scientific, and Cultural Organization), in accordance with the UN Declaration and Program of Action 53/243.

2.1. Definitions of Peace

The question of peace today is of a great significance since it directly impacts the life of people in any peaceful and democratic community. Living in peace is of crucial importance for the development and the life of a healthy human being. Today, we see the absence of peace at a global and local level, shown through various minor and major conflicts between states, ethnic groups, as well as on a micro society and family level, like violence between youth groups (gangs, sports fans, etc.) and in the ever increasing number of domestic abuse reports.

Peace is necessary for each one of us. So, due to its necessity, we need to know its definition. During this research I found different definitions that described the word peace. For instance, peace is described as a normal condition of a nation,³⁵ freedom from disquieting or oppressive thoughts and emotions. Also, it is described as a state of security or order within a community usually provided by law or by custom.³⁶ Therefore, peace is “a state of quiet or tranquility; freedom from disturbance or agitation, calm or repose.”³⁷ In the *Cambridge Advanced Learner’s Dictionary*, peace is described as a synonym for the absence of violence³⁸ or simply as “freedom from war and violence especially when people live and work together happily without disagreement.”³⁹ This definition suggests that emotional (psychological) peace is an important issue for everyone. Giving the synonym “to be calm,”⁴⁰ peace has a dimension of “quietness and lack of interruption from problems, noise, or unwanted actions.”⁴¹ Last but not least, Albert Einstein, thinking of peace, provides the following definition: “Peace is not merely the absence of war but the presence of justice, of law, of order – in short, of government.”⁴²

These definitions offer us an insight into how peace is viewed today. On an intrapersonal level these definitions talk about peace as a state of quietness, tranquility,

³⁵ Random House Unabridged Dictionary, “Dictionary. Com” (v 1.1), [online], available at <http://dictionary.reference.com/browse/peace>, accessed April 2, 2014.

³⁶ Merriam Webster’s Online Dictionary, “Definitions of Peace” [online], available at <http://www.m-w.com/dictionary/peace>, accessed April 2, 2014.

³⁷ Brainy Quote, “Definitions of Peace” [online], available at <http://www.brainyquote.com/words/pe/peace200306.html>, accessed April 2, 2014.

³⁸ Cambridge Advanced Learner’s Dictionary, “Definitions, Peace” (Cambridge: Cambridge University Press, 2005), 928.

³⁹ Ibid.

⁴⁰ Ibid.

⁴¹ Ibid.

⁴² Leo R. Sandy and Ray Perkins Jr., “The Nature of Peace and Its Implications for Peace Education” [online], available at <http://oz.plymouth.edu/~lsandy/peacedef.html>, accessed April 2, 2014.

and lack of worries and problems. Its interpersonal dimension is touched upon through the conditions proposed as necessary for obtaining peace between individuals (dialogue, active listening, tolerance, understanding, nonviolence, etc.). This level corresponds with the intergroup that agrees with lack of violence and joyous life without disagreements, including presence of justice, law and order. Finally, the above definitions also talk about peace on an interstate and/or global level, involving both positive and negative definitions of peace such as absence of war, removing all kinds of injustice, but also stability, progress, order and freedom.

2.2. United Nations and Concept of Peace

World peace can be viewed as a relatively recent idea if we consider that not so long ago wars were almost inevitable and peace was only a vague utopian dream. The 20th century peace movements born between the two world wars gave rise to the organization called the League of Nations which, unfortunately, failed in its mission of establishing lasting peace. After the Second World War, on October 24, 1945, fifty one States ratified the United Nations Charter with the hope of freeing our world from the future possibility of war, marking the beginning of the dream for a better, peaceful world.⁴³

During the first sixty years of its life, the UN established several programs intended to reduce, as much as possible, the factors leading to outbreaks of conflict. These programs focus on the UN peace keepers who intervene after a conflict has erupted, preemptive diplomacy and military forces for preventing conflicts, but also

⁴³ UN in brief, “What the UN Does for Peace,” [online], available at http://www.un.org/Overview/uninbrief/chapter2_intro.html, accessed on April 8, 2014.

numerous activities that focus on economic and social development, human rights, and the struggle to end world poverty and hunger.⁴⁴

Preserving world peace is a central purpose of the United Nations. Under the Charter of the UN, the Member States agree to settle disputes by peaceful means and refrain from threatening or using force against other States.⁴⁵ Over the years, the UN has played a major role in many international crises and assisted in resolving some conflicts. On many occasions it has undertaken complex operations involving peacemaking, peacekeeping and humanitarian assistance.⁴⁶

However, if we are to describe the United Nations idea, then it can be summed up (although not restricted to) the failure of states to bring about and preserve peace. The UN's goal in this context might be defined as "sustainable peace" that needs to be secured and maintained by a supra-governmental body⁴⁷ and begins with the difficult tasks of brokering a cease-fire, negotiating a peace agreement, or implementing a multi-faceted peace accord. The United Nations' idea of peace includes developing comprehensive, integrative, and strategic approaches to the transformation of the conflict. This approach is bi-directional, top-down and bottom-up, also involving a scale of so-called middle range actors. Therefore, the United Nations operates by putting pressure both on its members (the States) and by supporting the grassroots' associations and citizens in their activities. All this shows the complexity of the task the UN has set for itself which can to some extent be related to the level of its success.

⁴⁴ Ibid.

⁴⁵ Charter of the United Nations, "Preamble," [online], available at <http://www.un.org/aboutun/charter/index.html>, accessed on April 2, 2014.

⁴⁶ UN in brief, "What the UN Does for Peace."

⁴⁷ One of the definitions says that supra-governmental institutions "resemble bridges that span gaps in the jurisdiction of individual-country regulators." See, Edward J. Kane, "Architecture of Supra-Governmental International Financial Regulation" in *Springer Link Journal 2004*, [online], available at <http://www.springerlink.com/content/p08v00286t2278k4/> accessed on April 17, 2014.

J. Paul Lederach, writes in his book *Sustainable Reconciliation in Divided Societies*, that building peace in today's conflicts calls for long-term commitment to establishing an infrastructure across the levels of a society; an infrastructure that empowers the resources for reconciliation from within that society and maximizes the contribution from outside. In short, constructing the house of peace relies on a foundation of multiple actors and activities aimed at achieving and sustaining reconciliation.⁴⁸

For this author, sustainable peace requires that long-time antagonists should lay down their arms and achieve reconciliation that will endure, because it is sustained by a society-wide network of relationships and mechanisms that promote justice and address the root causes of enmity before they can degenerate into destabilizing tensions.⁴⁹

The Preamble to the United Nations Charter clearly stipulates the mission of this organization. It states that the United Nations was founded to prevent and resolve international conflicts and to help build a culture of peace in the world. These intentions are reflected through the programs and activities of the different agencies and departments of the United Nations. In the Preamble of the Charter of the United Nations, the People of the United Nations that are organizing themselves for a better world commend,

To save succeeding generations from the scourge of war, this twice in our lifetime has brought untold sorrow to mankind;
To reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of women and of nations large and small;
To establish conditions under which justice and respect for the obligations arising from treaties and other sources of International law can be maintained;
To promote social progress and better standards of life in larger freedom;

⁴⁸ J. Paul Lederach, Building Peace: *Sustainable Reconciliation in Divided Societies* (Washington DC: United States Institute of Peace Press, 1997), xvi.

⁴⁹ Ibid, 150-152.

To practice tolerance and live together in peace with one another as good neighbors;
To unite our strength to maintain international peace and security;
To ensure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest and to employ international machinery for the promotion of the economic and social advancement of all peoples.⁵⁰

2.2.1. UNESCO and Culture of Peace

a) Culture of Peace

Since all wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed.⁵¹

The Culture of Peace has been defined in a number of different UN resolutions, although the Program of Action on a Culture of Peace adopted in 1999, and the 1998 UN Resolution on the Culture of Peace are considered the most significant. These understand a Culture of Peace as an integral approach to preventing violence and violent conflicts, and as an alternative to the culture of war and violence based on education for peace, the promotion of sustainable economic and social development, respect for human rights, equality between women and men, democratic participation, tolerance, the free flow of information and disarmament.⁵²

These eight points (education for peace, promotion of sustainable economic and social development, respect for human rights, equality between women and men, democratic participation, tolerance, the free flow of information, and disarmament) are

⁵⁰ Charter of the United Nations, “Preamble” [online], available at <http://www.un.org/aboutun/charter/index.html>, accessed on April 2, 2014.

⁵¹ *Constitution of UNESCO*, [online], available at http://www.icomos.org/unesco/unesco_constitution.html, accessed on April 8, 2014.

⁵² 18 United Nations General Assembly: “Resolution A/RES/53/243B,” [online], available at <http://cpnn-usa.org/resolutions/resA-53-243B.html>, accessed on April 8, 2014. Also see Appendix 1.

the eight *values* (bearing in mind their positive and stable nature, and that they have been considered crucial to follow or as doctrines by both UN and UNESCO)⁵³ and key themes of the Program of Action adopted by the General Assembly.⁵⁴ Jose Sampaio, the UN High Representative, suggests that in order “to prevent polarization, confrontation, conflict and intolerance and to develop a culture of peace, understanding, tolerance and respect, we need universalistic values grounded on the common humanity shared by every man, woman and child on earth, regardless of linguistic, racial, religious and other differences.”⁵⁵

The phrase “alternative to the culture of war and violence” comes from the initial paragraph of the 1998 UN Resolution on the Culture of Peace:⁵⁶ “the creation of the United Nations system itself, based upon universally shared values and goals, has been a major act towards transformation from a culture of war and violence to a culture of peace and nonviolence.”⁵⁷

The main actors for the Culture of Peace are listed in the Declaration and Program of Action adopted by the UN General⁵⁸ – this document lists a number of individual actors important for promoting peace such as parents, teachers, politicians, and journalists, also religious bodies and groups, intellectuals, those engaged in scientific, philosophical and creative and artistic activities, health and humanitarian workers, social workers, managers at various levels as well as non-governmental organizations.

⁵³ UN High Representative Jorge Sampaio, Address to the UN Human Rights Council High Level Segment, Geneva, March 3, 2008.

⁵⁴ Ibid.

⁵⁵ Ibid.

⁵⁶ UN, “Culture of Peace,” [online], available at <http://www.un.org/ga/documents/gares52/res5213.htm>, accessed April 8, 2014.

⁵⁷ Ibid.

⁵⁸ United Nations General Assembly, “Resolution A/RES/53/243B.” See Appendix 1.

It is very important to note that the role of individuals is considered insufficient, because the *transition* to a culture of peace and non-violence requires institutional transformation as well. The people that are involved in the whole idea of this program are working on different study themes such as: world concerns and the role of the United Nations system; human rights, democracy and tolerance; intercultural learning; and environmental concern. Their activities at the global level and its goals are in the three levels: national, regional, and international. Hence, the Program of Action calls also for a global movement for Culture of Peace including the UN member States, civil society, the United Nations, and UNESCO.

The main purpose of UNESCO, according to its Constitution, is to contribute to peace and security by promoting the collaboration of nations through education, science and culture, in order to further universal respect for justice, the rule of law, human rights and fundamental freedoms for the peoples of the world, regardless of race, sex, language or religion. One of the basic aims of the Organization has always been the promotion of peace and international co-operation through education.⁵⁹

Another important document for understanding the concept of Culture of Peace is the 1989 Yamoussoukro Declaration on Peace in the Minds of Men,⁶⁰ defined in Africa at the International Congress on Peace in the Minds of Men,

Peace is relevance for life.
Peace is the most precious possession of humanity.
Peace is more than the end of armed conflict.
Peace is mode of behavior.
Peace is a deep- rooted commitment to the principles of liberty, justice, equality and solidarity among all human beings.
Peace is also a harmonious partnership of humankind with the environment.

⁵⁹ UNESCO, “Associated Schools Project Network (ASPnet): Background,” [online], available at http://portal.unesco.org/education/en/ev.phpURL_ID=14694&URL_DO=DO_TOPIC&URL_SECTION=201.html, accessed April 2, 2014.

⁶⁰ UNESCO, “Yamoussoukro Declaration on Peace in the Minds of Men” in *Culture of Peace* [online], available at <http://www.unesco.org/ccp/uk/declarations/yamouss.pdf>, accessed on April 2, 2014. See Appendix 2.

Today, on the eve of twenty-first century, peace is within our reach.⁶¹ Therefore, Culture of Peace in this context is a “set of values, attitudes, modes of behavior and ways of life that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation among individuals, groups and nations.”⁶²

b) United Nations Resolution: Declaration and Program of Action on a Culture of Peace (A/RES/53/243)⁶³

The General Assembly of the United Nations, on October 6, 1999, on the fifty-third session, had adopted the Resolution, where it is made a Declaration and Program of Action on a Culture of Peace. On the very beginning it is clear that their resolution is recalling the Charter of the Preamble⁶⁴ that the UN has, also on the Constitution of UNESCO,⁶⁵ and on the Universal Declaration of Human Rights.⁶⁶ This Resolution states that the United Nations is “recognizing the need to eliminate all forms of discrimination and intolerance, including those based on race, color, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other

⁶¹ Ibid. See Appendix 2.

⁶² UNESCO, “Culture of Peace: What Is It?” in *Peace Is in Our Hands*, [online], available at http://www3.unesco.org/iycp/uk/uk_sum_cp.htm, accessed April 3, 2014. This definition comes from the United Nations Resolutions A/RES/52/13, and also the Culture of Peace and A/RES/53/243.

⁶³ UN Resolution, “Declaration and Program of Action on a Culture of Peace,” [online], available at http://www3.unesco.org/iycp/uk/uk_sum_cp.htm, accessed on April 4, 2014. See Appendix 1.

⁶⁴ Charter of the United Nations, “Preamble”.

⁶⁵ *Constitution of UNESCO*, [online], available at http://www.icomos.org/unesco/unesco_constitution.html, accessed on April 4, 2014. In this Constitution the second statement is the main point that is implied in the Declaration on a Culture of Peace: “That since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed.”

⁶⁶ UN, “Universal Declaration of Human Rights,” [online], available at <http://www.un.org/Overview/rights.html>, accessed on April 4, 2014. This Declaration is Adopted and proclaimed by the General Assembly resolution 217 A (III) of December 10, 1948.

status.”⁶⁷ Therefore, this Declaration was made and gave the foundations on the Culture of Peace.

This Resolution is made by two major parts. Part A: Declaration on Culture of Peace that contains nine Articles that are adopted on the 107th plenary meeting on 13 September 1999.⁶⁸ The second part, Part B, is Program of Action on a Culture of Peace that is also adopted on the 107th plenary meeting on 13 September 1999. It contains fifteen main points where all the aims, strategies and main actions at the national, regional and international levels are included.⁶⁹ As mentioned previously in this work, by definition, the Culture of Peace is a whole set of different values, traditions, behaviors that are having implications in the life of the human being. Having the Declaration in front of us as a document that might be helpful for better society, it gives us a variety of values that have strong implications for our lives.

The first article in the Declaration has about ten points that are describing this Culture in Peace in general. All of the values and the attitudes and the way peace is presented in the world today are based on the respect for life, where there must be an end to violence especially in the process of education, cooperation and socialization.⁷⁰ Human rights and their implementation in the frame of social and individual dignity are important tools where the person needs to have full respect and fundamental freedom to develop in the environment where the person is serving those of future generations.⁷¹

⁶⁷ UN Resolution, “Declaration and Program of Action on a Culture of Peace.”

⁶⁸ Ibid. See Appendix 1. Part from the Declaration on a Culture of Peace.

⁶⁹ Ibid. See Appendix 1. Part from the Program of Action on a Culture of Peace.

⁷⁰ Ibid. See Appendix 1.

⁷¹ Ibid. See Appendix 1.

When talking about the implementation of human rights, in the first article of the Declaration it is clearly mentioned that a huge role on an individual level plays the respect between the sexes and the equality between women and men. While long ago, only men were able to do certain things and to not do others, today in this modern society, women need to be active in the sphere of the social, political, educational and scientific frame. Today, women, just as men, have the same rights to freedom of expression, opinion and information.⁷² Therefore, in a summary, the first article, as the most important of this declaration, is based on loyalty to the principles of freedom, democracy, justice, solidarity, cooperation, and pluralism, not only in politics but also in opinions and dialogues, tolerance and cultural acceptance within the social understanding.

As it has been described previously in this chapter, in the Yamoussoukro Declaration on Peace in the Minds of Men⁷³ there are some concepts that might be the best description of what real peace means in the context of the Culture of Peace. It is clear that after the description of some major parts in the UN and UNESCO, this Culture of Peace is definitely a new way in the world, especially in the educational, cultural and in the social environment, “to help construct a new vision of peace by developing a peace culture based on the universal values of respect for life, liberty, justice, solidarity, tolerance, human rights and equality between women and men.”⁷⁴ Therefore, these are the main universal values that also might be recognized as the main goals of the Culture of Peace.

⁷² Ibid. See Appendix 1.

⁷³ See Appendix 2.

⁷⁴ UNESCO, “Yamoussoukro Declaration on Peace in the Minds of Men.” See Appendix 2.

c) Culture of Peace Goals

Having in mind that the Culture of Peace is a set of different values and attitudes, a way in which individuals, groups and nations should behave, I would like to focus at greater length on the eight goals stressed in this program as important for peace and nonviolence to prevail. They are as follows:

a) *“To promote a culture of peace through education.”⁷⁵*

The accent here is both bottom-up and top-down: UNESCO urges and assists groups (associations, organizations), institutions (schools, ministries, local self-government offices) and individuals (teachers, historians, parents, etc.) in establishing peace through the educational process. This process involves students of all ages, their teachers, and parents, creating new history textbooks and promoting peace, and by producing values, attitudes and behaviors which within themselves include different conflict-resolution skills and active dialogue fostering non-violent peace building.

b) *“To promote sustainable economic and social development.”⁷⁶*

This is mainly a top-down approach since the necessary links are governments and governmental organizations, although the primary targets are individuals. UNESCO considers today's circumstances on both the economic and social level to be unequal for everyone; thus, through the Culture of Peace it is trying to promote equality in these crucial spheres of life. This program aims at assisting countries in need of food, securing (in that way) the process of social justice and helping those groups within the society who

⁷⁵ Ibid.

⁷⁶ Ibid.

have special needs. Providing for the needs that are necessary for every single human being is a tool for keeping the society economically and socially stable.

c) *“To promote respect for all human rights”*⁷⁷

This is one of the most important issues today in modern society. UNESCO is working on promoting this value with a variety of programs targeting societies at peace and societies at war when human rights are often trampled on, destroying people's dignity. The universality of human rights has been clearly established and recognized in international law, as proclaimed in the United Nations Charter, which states that human rights are “for all without distinction.”⁷⁸ Human rights are the natural-born rights of every human being, universally. They are not privileges. Human rights speak against numerous wrongs, including genocide, slavery, torture, racial discrimination, and discrimination against women, rights of children, minorities and religious tolerance.

d) *“To ensure equality between women and men”*⁷⁹

This point adds to the one above – Culture of Peace program promotes the equality between men and women, and fights against male domination and violence in every part of the world, in every part of the society. The program focuses most importantly on developing programs for the promotion of good practices that involve all actors concerned. This method seeks to offer better knowledge about the problems of equality between women and men (education, promotion, training, etc.). UNESCO focuses especially on the differences in the way men and women are esteemed, especially in the political realm.

⁷⁷ Ibid.

⁷⁸ Charter of the United Nations, “Preamble.”

⁷⁹ Ibid.

e) “*To promote democratic participation*”⁸⁰

This has been considered one of the essential and fundamental approaches for establishing peace and security. Democratic participation is linked to the ability of populations to participate effectively in the determination of their lives directly or through elected representatives.⁸¹ In a society where participation is a value, inability to participate represents a severe deprivation. UNESCO efforts attempt to make governmental decision-makers recognize the need for participation by the nongovernmental sector, unions, women’s groups, and others, and to focus on the problems of and inequalities in participation (lack of means to participate, individuals and/or groups without a right to participation, etc). Anwarul K. Chowdhury, Under Secretary-General and High Representative for the Least Developed Countries, Landlocked Developing Countries and Small Island Developing States in his speech on December 1, 2004 stated that,

Poverty and lack of opportunities deprive people of their dignity as human beings, leaving them hopeless and incapable of pursuing the kind of life they may desire. Marginalization and abuse because of ethnicity, gender or religion, social turbulence, repression, violence and terror are all closely linked to poverty and the concurrent lack of basic human rights.⁸²

f) “*To advance understanding, tolerance and solidarity*”⁸³

As a program, Culture of Peace fosters values, attitudes and ways of life that are based on the principles of freedom, justice, democracy, tolerance, solidarity, and respect for diversity, dialogue and understanding. At the state level it fosters ratification of

⁸⁰ Ibid.

⁸¹ Carole Pateman, “Participation and Democratic Theory,” Cambridge University Press, [online], available at <http://assets.cambridge.org/97805212/90043/excerpt/9780521290043.excerpt.pdf>, accessed April 8, 2014.

⁸² Anwarul K. Chowdhury, “Message on World Peace and Tolerance,” December 1, 2004, [online], available at <http://www.unohrlls.org/UserFiles/File/Statements2004/01%20Dec%2004%20-%20San%20Juan%20-%20world%20peace%20human%20forum.pdf>, accessed on April 8, 2014.

⁸³ Charter of the United Nations, “Preamble.”

existing international human rights conventions and drafting new legislation where necessary to ensure equality of treatment and of opportunity for all groups and individuals in society. As a social form, the program views tolerance as necessary between individuals and at the family and community level, shaping attitudes of openness, mutual listening and solidarity that should exist in schools and universities and through non-formal education, at home and in the workplace. The program also targets media in facilitating free and open dialogue and discussion, disseminating the values of tolerance and highlighting the dangers of indifference towards the rise in intolerant groups and ideologies.

g) “*To support participatory communication and the free flow of information and knowledge*”⁸⁴

Living in the twenty-first century, in which communications play such a pivotal role in society, the Culture of Peace builds an approach that supports freedom of information and communication. Because of the many examples where freedom of the media has been violated, this program seeks to promote the free flow of information and knowledge as an important tool for better communication in the world today. During the past three decades, the role of communication has undergone a dramatic change from a one-way, top-down transfer of messages, to a social process which starts with the end users and brings together groups in a two-way sharing of information. This approach, known as participatory communication, highlights the importance of cultural identity, action and dialogue, local knowledge and stakeholder participation at all levels: international, local and individual.

⁸⁴ Ibid.

h) “*To promote international peace and security*”⁸⁵

Promoting peace and security is accomplished by promoting freedom and opposing slavery, colonialism and apartheid, and by protecting people from fear, exploitation, abuse, injustice, deprivation, want and hunger. It is also accomplished by promoting equality, solidarity and a common identity and driving societies to abolish discrimination on the basis of color, creed, wealth, ethnicity, aristocratic origin and gender. Tolerance acts as glue that bonds us together as human beings with mutual respect for each other, despite our astonishing diversity. Respect for nature drives us to preserve available and potential natural resources of our planet Earth and our ecological system as our common heritage. We are one human family placed together in a world that is more integrated than ever before through the processes of globalization, and therefore our shared responsibility should be the collective response to global challenges to international peace and security.

The Culture of Peace program goals are fostering protection of people’s dignity and promoting world peace through social, educational and culture activities in different contexts that are not always constructive. Yet along with Anwarul K. Chowdhury, one can say that the Declaration and Program of Action on Culture of Peace,

Provides all of us with a clear set of guidelines for action. It is a universal document in the real sense transcending borders, cultures, beliefs and societies. It identifies actors who have a role in advancing culture of peace. In addition to states and international organizations like the United Nations, it includes religious and community leaders, parents, family, teachers, artists, professors, journalists and students. ⁸⁶

⁸⁵ Ibid.

⁸⁶ Anwarul K. Chowdhury, “Message on World Peace and Tolerance”.

Chapter 3

BIBLICAL UNDERSTANDING OF PEACE

“It is the duty of all men and women to build peace following the example of Jesus Christ, through these two paths: promoting and exercising justice with truth and love; everyone contributing, according to his means, to integral human development following the logic of solidarity.”⁸⁷

Pope Francis

In this chapter, I will provide a brief description on the Biblical understanding of peace. The main goal of this chapter will be to describe the word *shalom* in the Old Testament, as well as the word *eirene* in the New Testament, and explore the particular contexts that help us to interpret these words. After this, I will give brief summaries of different Biblical teachings about the Biblical idea of peace. At the end of this chapter I will attempt to identify the important elements of Biblical view of peace.

3.1. The Idea of Peace in the Old Testament: *Shalom*

Shalom is one of the most important theological terms in the Bible, having “a wide semantic range stressing various nuances of its basic meaning: totality or completeness.”⁸⁸ The OT concept of peace represents the fundamental sense of welfare (Gen 43:27; Ps 73:3).⁸⁹ *Shalom* is often used as a formula of polite well-wishing (Gen 43:23; 1 Sam 1:17; Ps 122:7).⁹⁰

⁸⁷ Pope Francis addresses the participants in a conference sponsored by the Pontifical Council for Justice and Peace, Celebrating the 50th Anniversary of “*Pacem in Terris*.” Thursday, October 3, 2013. [online]. Transcript of full address speech available at http://w2.vatican.va/content/francesco/en/speeches/2013/october/documents/papa-francesco_20131003_50-pacem-in-terris.html. Accessed April 12, 2014.

⁸⁸ R. F. Youngblood, “Peace”, in *The International Standard Bible Encyclopedia* (v.3), ed. Geoffrey W. Bromiley (Grand Rapids: William B. Eerdmans Publishing Company, 1986), 732.

⁸⁹ G. G. Findlay, “*Shalom*” in *Hastings Dictionary of the Bible*, ed. James Hastings, (Peabody:

In the Old Testament meaning of “well-being,” *shalom* emphasized the material side. That is why its meaning is usually not only peace, but also “friendship, happiness, well-being, prosperity, health, luck, kindness, salvation, security, agreement, success, tranquility, harmony, community, wholeness.”⁹¹ *Shalom* can also refer to the opposite of war (Eccl 3:8; Ps 120:7), or the absence of war (Judg 11:13; Ps. 35:20, Jer. 18, 12:12).⁹² The LXX translates Hebrew *shalom* which occurs 250 times in the Old Testament with *eirene*.⁹³ In the Tanach, the word origin and the meaning denote completion or wholeness. The general meaning of the root word of *shalom* is of entering into a state of wholeness and unity, or a state of restored relationship.⁹⁴ The word *shalom* occurs more than 250 times in the Tanach and appears in 213 separate verses.⁹⁵

The verbal root for peace מְלַשׂ, often is used in two different connotations. The first one is a positive connotation. In this connotation the verbal root for peace מְלַשׂ is often used with YHWH as a subject, referring to YHWH’s reward of good deeds (1 Sam 24:20; Prov 13:21).⁹⁶ The verbal root מְלַשׂ also can be used in negative connotation, to assign the “Lord’s retribution and revenge on the sins of Israel (Isa. 65:6).”⁹⁷

Shalom constituted the most obvious blessing of the Messianic Kingdom of God (Ps 72:3; Isa 2:4, 11:6) or simply means settled understanding between YHWH and his

Hendrickson Publishers, 1989), 696.

⁹⁰ Ibid.

⁹¹ Phillip J. Nel, “Shalom,” in *New International Dictionary of the Old Testament Theology and Exegesis* (v.4) ed. Willem A. Van Gemeren (Grand Rapids: Zondervan Publishing House, 1997), 130.

⁹² R. F. Youngblood, “Peace,” 732.

⁹³ Alex Tang, “Spiritual Formation to Shalom,” [online], available at <http://draltang01.blogspot.com/2008/04/spiritual-formation-to-shalom.html>, accessed on April 11, 2014.

⁹⁴ Efraim Goldstein, “Jews for Jesus: A Study on Biblical Concepts of Peace in the Old and New Testaments”, [online], available at http://jewsforjesus.org/publications/newsletter/1997_12/studyonbiblical, accessed April 11, 2014.

⁹⁵ Ibid.

⁹⁶ R. F. Youngblood, “Peace”.

⁹⁷ Ibid.

people (Num 6:26; Ps 29:11; Jer 16:5).⁹⁸ Peace can result from diplomacy (Jer 6:14; 8:11), and have closer link with the biblical anxiety for the well-being of the individual person or the community as a whole part (1 Sam 25:6; Deut 23:6).⁹⁹ There are some places in the Old Testament where peace (שָׁלוֹם) goes together with covenant (ברית). In Ezekiel 34:25, YHWH makes a peace-covenant with Israel. So in this case the result from this covenant is peace for the nation.¹⁰⁰ Also, it is clear from the Old Testament that YHWH grants peace to his people or just gives peace as a gift to them.¹⁰¹ The example where this is obvious is Isaiah 54:10 “Though the mountains be shaken, and the hills be removed, yet my unfailing love for you will not be shaken, nor my covenant of peace be removed, says the Lord who has compassion on you.”¹⁰²

As a religious concept *shalom* is a fundamental part of Yahweh’s great plan for salvation. YHWH is the foundation of peace (1 Kgs 2:33; Ps 35:27; 122:6)¹⁰³. If there is no relationship with the founder and the giver of peace, then there is no peace (Jer 30:5).¹⁰⁴ “From the Aaronic blessing (Num 6:24-26), it is evident that the person to whom God gives *shalom* is blessed, guarded, and treated graciously. Because peace designates the state or condition of a renewed relationship with God as a part of his salvation, the messianic child is called ‘Prince of Peace’.”¹⁰⁵ The Aaronic blessing also makes a great connection between peace and the divine presence.¹⁰⁶ Examples for this

⁹⁸ G. G. Findlay, “Peace” in *Hasting Dictionary of the Bible*, ed. James Hasting (Peabody: Hendrickson Publishers, 1989), 606-607.

⁹⁹ Ibid.

¹⁰⁰ Gerhard von Rad, “Shalom in the Old Testament” in *Theological Dictionary of the New Testament* (v. 2), ed. Gerhard Kittel (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964), 402.

¹⁰¹ Ibid.

¹⁰² NIV Study Bible, ed. Kenneth L. Barker (Grand Rapids: Zondervan, 2002), 1114.

¹⁰³ Phillip J. Nel, “Shalom”, 132.

¹⁰⁴ Ibid.

¹⁰⁵ Ibid.

¹⁰⁶ R. F. Youngblood, “Peace”.

can be found in Num 6:26 and Ps 122:6-8, “The Lord turn his face toward you and give you peace.”¹⁰⁷

Therefore, YHWH is a source of true peace (Is 26:12).¹⁰⁸ However, according to the prophetic teaching, *shalom* is identified as a result of righteousness and cannot be achieved while someone lives in sin (Is 32:17; 53:13).¹⁰⁹ The prophets indicate that peace can bring healing (Is 57:19; Jer 6:4; 8:11, Ezek 13:10), but the absence of peace brings judgment and suffering (Jer 12:12; 14:19, 25:37).¹¹⁰ No one is able to find peace; if he is not living a righteous life (Is 48:22; 59:8). From this it is obvious that righteousness and peace are connected (Ps 72:7; 85:8), as well as peace and justice (Is 59:8; Zech 8:16).¹¹¹

Shalom also has an eschatological usage. Isaiah 57:18 gives us a picture where “Yahweh will restore comfort to the contrite in contrast with issuing of accusations against the wicked (Is 56:9- 57:13). The result of this action will be “peace” (v.19), for the nation, but the wicked will experience no peace (v.21).”¹¹² Fr. Stanley S. Harakas, states that,

A few other things need to be noted about ‘shalom’. It was always seen as a gift of Yahweh, and as such connected with the saving and redeeming work of God. Often genuine prophets would condemn false prophets who were inspired by self-interest and not God, as proclaiming ‘peace, when there was no peace’, in truth (Jeremiah 6:14). The term, however, also carries with it, in the Old Testament, elements of eschatological anticipation. It expresses an expectation of a final condition of unending peace, both on earth and in heaven. And significantly, the Messianic King in Proto-Isaiah carries as one of his titles, the appellation ‘Prince of Peace’, but all of the titles can be subsumed or closely related to the broad term ‘Shalom’ (Isaiah 9:6). What is notably missing, however, in the Old Testament, is a specifically spiritual connotation to the word, the inner disposition of the soul as

¹⁰⁷ NIV Study Bible, 199.

¹⁰⁸ Ibid.

¹⁰⁹ Phillip J. Nel.

¹¹⁰ R. F. Youngblood.

¹¹¹ Ibid.

¹¹² Gerhard Von Rad, “Shalom in the Old Testament”, 405.

spiritual. In fact, ‘Shalom’ in the Old Testament is an almost exclusive public and social term.¹¹³

Continuing his article, Harakas states that shalom, as used in rabbinical literature as a greeting, connotes “well-being.” *Shalom*, viewed as a gift of God, is a summary word for the blessings of the messianic period, with almost exclusive limitation to concord within Israel.¹¹⁴ The new thing here that is mentioned in the rabbinical literature is that peace might be applied to individuals’ relations. He is saying also that the judgment of some scholars is that the peacemaking among persons in Judaism takes on similar significance that the commandment of love has for the New Testament and Christianity as an idea. Harakas says that the rabbinical literature is also focused on the peace and strife on the relationship of humanity with God. Concerning the peace in the Septuagint, the Hebrew word was translated usually as *eirene*, and the Septuagint was using more to convey to the Greco Roman world the sense of the salvation characteristics of the Hebrew understanding of this term. He emphasized that the Septuagint conveys as a source of peace as being God.¹¹⁵

In summary, this word is often linked with honest interactions (relations) and true justice, and is a prominent feature of the coming Messiah.¹¹⁶ On the other hand, it also can be found as a verb that expresses the end of major restoration or repaying debts.¹¹⁷ In

¹¹³ Fr. Stanley S. Harakas, “The Teaching on Peace in the Fathers”, in *Communion*, [online], available at <http://incommunion.org/articles/essays/peace-in-the-fathers>, accessed April 11, 2014.

¹¹⁴ Ibid.

¹¹⁵ Ibid.

¹¹⁶ Samuel J. Schultz and J. A. Motyer, “Peace”, in *New International Bible Dictionary*, ed. J. D. Douglas and Merrill C. Tenney (Grand Rapids: Zondervan, 1987), 761. Here, the verses connected with this section are from Zech 8:16 (KJV), and Isa 9:6(KJV).

¹¹⁷ Daniel L. Smith, “Peace”, in *Dictionary of the Bible*, ed. David Noel Freedman, (Grand Rapids: Wm. B. Eerdmans Publishing Co., 2000), 1021. The verses that the author of this dictionary is using here to support his ideas are from 1 Kgs 7:51, Lev 6:5ff., or Jer 16:18.

the Bible, *shalom* is frequently used to describe the absence of war.¹¹⁸ Peace becomes a characteristic of the messianic age and an ethical standard in the writings of the later prophets Isaiah and Zechariah.¹¹⁹ Such peace is associated with righteousness and truth, the opposite of wickedness,¹²⁰ and the hope of the coming of the Prince of Peace.¹²¹ As mentioned above, *shalom* involves positive relationships between people which get to the heart of the issue.¹²² Examples can be found in Genesis 28:21 when Jacob looks forward to a time when he can return home to his brother Esau in *shalom*. Also, we may see in Judges that the true judgments enable the people of Israel to live together in *shalom* (Ex. 18:23, Zech 8:19). The unity of all nations worshipping God together is an important part of the vision of *shalom* in Isaiah 2:2-4 and Micah 4:14.¹²³

The fulfillment of God's purpose for creation is described as a covenant of *shalom*¹²⁴ and within this covenant relationship, people know who God is and live in community together and grow. The Old Testament provides several visions of this fulfillment.¹²⁵ Although given by God, *shalom* is actively pursued instead of being passively awaited.¹²⁶

While the basic meaning of *shalom* is “well-being” or “wholeness,” there are three main dimensions of the meaning that occur in the Hebrew Bible. As such there are three scholarly perspectives. For Gerhard von Rad, *shalom* denotes material, physical

¹¹⁸ Ibid, 1022. The key verses for this may be founded in Judg 4:17, 1 Sam 7:14. This term is also used of a desired state of permanent *shalom*, where peace is a part of enemies, absence of war, or simply tranquility.

¹¹⁹ Ibid.

¹²⁰ F. Foulkes, “Peace”. In *New Bible Dictionary*, ed. by J. D. Douglas (Wheaton: Tyndale House Publishers, Inc., 1962), 902. See Ps 85:10, Isa 48:18, 57:19-21.

¹²¹ Ibid. See Isa 9:6f; Ezek 34:23ff.; Mic 5:5; Zech 9:9.

¹²² Peggy Covan, “Biblical Meaning of Peace”, in *Biblical Basis for Peacemaking*, [online], available at <http://www.pcusa.org/peacemaking/basis.htm>, accessed on April 11, 2014.

¹²³ Ibid.

¹²⁴ Ibid. See Num 25:12, Ezek 34:25-31; 37:26, Isa 54:10.

¹²⁵ Ibid. See Gen 1:1-2:4a; Ps 46; Isa 11:1-9; 58:6-12; 61:1-4; 65:17-25.

¹²⁶ Ibid. See Ps 34:14.

well-being within the social context, or characterizing human relations.¹²⁷ For Schmid and Steck, *shalom* denotes a correct order of life: the creation in its notion that order binds together with the different uses of *shalom* as a whole thing.¹²⁸ The authors go on to explain using the example of Jerusalem's cult. In Jerusalem's cult the king was the one who had the right to administer and defend *shalom* of God's righteous and fight against oppression and injustice.¹²⁹ For Yoder, there is a moral quality in *shalom*; Yoder argues that *shalom* stands against deceit, fraud, oppression, and many actions that violate the divine order for human life.¹³⁰

There is one creator God, who has chosen Israel to be his people, giving her His Torah and establishing her in His holy land. He will act for her and through her to reestablish his judgment and justice, his wisdom and his *shalom* through the world.¹³¹

3.2. The Idea of Peace in the New Testament: *Eirene*

The Greek word *eirene* in the New Testament is the counterpart of the Old Testament word *shalom*. The word *eirene* appears in the New Testament 92 times; the highest occurrence of the lemma of the word is in the Gospel of Luke, then in Romans, and finally in Ephesians.¹³² In classical Greek, “*eirene* meant the cessation or absence of

¹²⁷ Donald E. Gowan, *The Westminster Theological Wordbook of the Bible* (Louisville: Westminster John Knox Press, 2003), 355. In addition to the statement above, I want to refer to Westermann who concurs that *shalom* denotes wholeness and well-being but views *shalom* as a state or condition, rather than relationship.

¹²⁸ Ibid.

¹²⁹ Ibid.

¹³⁰ Ibid.

¹³¹ N. T. Wright, *The New Testament and the people of God* (Minneapolis: Fortress Press, 1992), 279.

¹³² Z. Hubert, “Word detail”, in *The Resurgence Greek Project*, [online], available at [http://www.zhubert.com/word?root=%CE%B5%E1%BC%B0%CF%81%E1%BD%B5%CE%BD%CE%B7%CE%BD&number=73297](http://www.zhubert.com/word?root=%CE%B5%E1%BC%B0%CF%81%E1%BD%B5%CE%BD%CE%B7&word=%CE%B5%E1%BC%B0%CF%81%E1%BD%B5%CE%BD%CE%B7%CE%BD&number=73297), accessed April 11, 2014.

hostilities between rival groups, much as we use the word peace today.”¹³³ The general Greek concept of *eirene* “does not primarily denote a relationship between several people or an attitude, but a ‘time of peace’ or ‘state of peace’ originally conceived of purely as an interlude in the everlasting state of war. It is the state of peace from which flow all blessings for both land and peace.”¹³⁴ Because the LXX used the word *eirene* to translate the word *shalom*, we might say that the Greek word came to have a meaning and content comparable to Hebrew. Accordingly, in the New Testament, we may find that *eirene* means something much deeper and more positive than simply the absence of armed conflict.¹³⁵

Foerster talks about the issue that this concept of peace that is highlighted by the New Testament using of *eirene* emphasized the personal aspects of peace, and from this point of view three elements are appearing. The first one is the reconciliation of the people with God, or simply, restoration of right relations with the Lord.¹³⁶ The second concept that this article is dealing with is the relationships that are established between people and groups of people in harmony, including the idea of international peace.¹³⁷ The third and last concept is the concept of the peace of the mind that is dispelling worry and fear.¹³⁸

In the classical Greek language, *eirene* had a primarily negative force; but by way of the LXX, the word for peace in the New Testament has the full content of the Old Testament *shalom* and usually with a spiritual connotation. Usually, the meaning of

¹³³ The Episcopal Church, *Conscientious Objectors* [online], available at http://www.episcopalchurch.org/50917_5102_ENG_HTML.htm, accessed April 11, 2014.

¹³⁴ Werner Foerster, “The Greek Concept of Eirene”, In *Theological Dictionary of the New Testament* (v. 2), ed. by Gerhard Kittel, 400-401.

¹³⁵ Ibid.

¹³⁶ Ibid. See Rom 5:1, 10, also 2 Cor 5:19.

¹³⁷ Ibid. See Luke 14:32, Acts 12:20, Rom 12:18, Heb 12:14, 1 Pet 3:8-11.

¹³⁸ Ibid. See John 14:27, Rom 8:6, Gal 5:22, Phil 4:7, or Col 3:15.

eirene is linked with keywords such as benedictions, grace, life, and it is used for righteousness.¹³⁹ The LXX translators use *eirene* for almost all passages from the Old Testament to replace and translate *shalom*.¹⁴⁰ “The usage fashioned by the LXX not merely exerted an influence on the Greek speaking Christian congregations, but caused the word *eirene* to be filled out with more sense of the Neo-Hebrew or Aramaic *shalom*”¹⁴¹

For Josephus, peace has two meanings. The first one comes from the *War of the Jews*, 2: 135, where peace is being used to describe the state of “being in harmony” (concord, unity, agreement).¹⁴² The second reference is from the *Antiquities of the Jews* 1:179; 8,405, where peace is being used to describe the state of “being wealthy.”¹⁴³ Philo’s use of peace is basically the concept of peace of inner rest and inner calmness/peace where God alone is peace.¹⁴⁴

On the other hand, according to Samuel J. Schultz and J. A. Motyer, peace in the New Testament results from God’s forgiveness and is the ideal relation with one’s brother.¹⁴⁵ According to them, peace is a mark of serenity; also peace is summarized in the Gospel Message (Acts 10:36). As it is written in Gal 5:22, the *eirene* is a fruit from the Spirit. Peace will benefit those who practice it both; now or at the Second Coming (James 3:18 and Romans 2:10).¹⁴⁶ This dictionary gives a very good definition and

¹³⁹ F. Foulkes, “Peace”, 902. See Rom 1:7; 8:6; 14:17, 1 Thess 5:23, and Heb 13:20.

¹⁴⁰ Werner Foerster, “The Greek Concept of Eirene”, 406.

¹⁴¹ Ibid.

¹⁴² Josephus Flavius, *War of the Jews*, 2:135. (εἰρήνης ὑπουργοί). Electronic Edition of BibleWorks 8.

¹⁴³ Josephus Flavius, *Antiquities of the Jews* 1:179; 8,405. (μετά εἰρήνης). Electronic Edition of BibleWorks 8.

¹⁴⁴ Philo, *Dreams II*, 253. (Θεός μόνος ἡ ἀψευδεστάτη καὶ πρὸς ἀλητειάν ἔστιν εἰρήνη – God alone is the truest, and most real, and genuine peace...) Electronic Edition of BibleWorks 8.

¹⁴⁵ Samuel J. Schultz and J. A. Motyer, “Peace”, in *New International Bible Dictionary*, ed. J. D. Douglas and Merrill C. Tenney, 761.

¹⁴⁶ Ibid.

understanding of what peace also could be, and that is connected with Ephesians 2:14ff, namely, “peace is the presence of God, not the absence of conflict. The Christian who knows peace is charged to tell others so that it may come for them, too, through Christ, who brought, preached, and is our peace.”¹⁴⁷

The Greek *eirene*, at the same time, as was said before, refers to an absence of war.¹⁴⁸ Yet, knowing that the New Testament is also using *eirene* not only for good relationships between people and within the community, but also as a quality of life in the Spirit or the quality of life in relation to God. *Eirene* could be translated as a gift of Jesus (John 16:33, Colossians 3:15).¹⁴⁹ However, very often in the New Testament it appears in the beginning of the letters as a greeting, and peace that brings reconciliation with other people and communities of people, when the war is over.

The primary meaning of peace used by the Gospels and its narrative is related to a world that is reconciled to God. That world is the Kingdom of God. So those who are participating in this kingdom, who are the children of God, are the ones who are the peacemakers.¹⁵⁰ They are “those who actively work to bring about peace and reconciliation where there is hatred and enmity. God blesses peacemakers and declares them to be His Children. Those who work for peace share in Christ’s ministry of bringing peace and reconciliation.”¹⁵¹

It is also important to emphasize that in the Synoptic Gospels, the notions of “the Kingdom of God” and “Gospel” are interrelated to the NT idea of peace or *eirene*. In the

¹⁴⁷ Ibid.

¹⁴⁸ Peggy Covan, “Biblical Meaning of Peace”.

¹⁴⁹ Ibid.

¹⁵⁰ Ibid. See Eph 2:13-18, Gal 3:26-28, and Matt 5:9, 2 Cor 5:18-19, Col 1:20.

¹⁵¹ Trent C. Butler, *The Concise Holman Bible Dictionary* (Nashville: Broadman & Holman Publishers, 1997), 507.

Sermon on the Mount, Jesus refers to the Kingdom of God as peace which is identifying the peacemakers who are children of the living God. In the Sermon on the Mount, Mark uses an image that originates from Israel's royal tradition.¹⁵² Gowan is emphasizing that this call to peacemaking might be recognized in Matthew 5:21-48, and in this process of peacemaking, humans press toward the goal to be more like God, who is perfect.¹⁵³ Mark, as a witness of Jesus' teaching, in his gospel, makes a point that all should be in peace, that this is a condition to enter the Kingdom of God. For Luke, peace is related to announcing the gospel and the Kingdom. Luke uses the word *eirene* fourteen times in his Gospel.¹⁵⁴

The NT *eirene* occurs forty-four times in the Letters of Paul: ten times in Romans; eight times in Ephesians; four times each in 1 Corinthians, 1 and 2 Timothy, and Titus; three times in Galatians, Colossians, Philippians, and in 1 and 2 Thessalonians, twice in 2 Corinthians and once in Philemon.¹⁵⁵ Therefore, the similar concept of using *eirene* in the other writings and letters of Paul and Peter is related to using the same word in different connotations as something important to observe. In all these contexts, the important point is that peace will be with the ones who are in Christ.¹⁵⁶

The spiritual blessings are from God. God is a God of Peace (Romans 15:13; Phil. 4:9; 1 Thess. 5:23; Heb. 13:20). The Gospel can be described as the gospel of peace (Acts 10:36; Eph. 6:15). Christ's work is to bring peace. Christ's death has accomplished peace between God and humanity (Rom. 5:1; Col. 1:20) and peace between Jew and Gentile (Eph. 2:14, 17). Yet of greater value than peace is obedience to God's will. That is why in the Gospels Jesus speaks of bringing not

¹⁵² Donald E. Gowan, *The Westminster Theological Wordbook of the Bible*, 357.

¹⁵³ Ibid.

¹⁵⁴ Ibid.

¹⁵⁵ Ibid, 358.

¹⁵⁶ Ibid, 359.

peace but a sword, creating division in families where some obey God's will but following Jesus, and others do not (Matt. 10:34-36; Luke 12:51-53).¹⁵⁷

Foerster in Kittle's *Theological Dictionary of the New Testament* identifies five basic uses and meanings of the New Testament word *eirene*:

- a) a normal state of all things (1 Cor 14:33),¹⁵⁸
- b) the eschatological salvation of the whole humanity (Luke 1:79; 2:14; 19:42; Heb 13:20),¹⁵⁹
- c) peace with God (Eph 2:14-17),¹⁶⁰
- d) peace of man with one another (2 Tim 2:22; Rom 14:17),¹⁶¹
- e) peace of soul (Rom 15:13).¹⁶²

Finally, in conclusion, peace is spoken in soteriological or Christological language.¹⁶³ It is spoken as an “eschatological gift in reconciliation in Christ from the God of peace and as an appropriate behavioral reflection of the new covenant relationship between believers and God and each other.”¹⁶⁴

¹⁵⁷ Joanna Dewey, “Peace”, in *Bible Dictionary*, ed. Paul J. Achtemeier (San Francisco: HarperCollins Publishers, 1996), 823.

¹⁵⁸ Werner Foerster, “Eirene in the New Testament”, 412.

¹⁵⁹ Ibid.

¹⁶⁰ Ibid, 415.

¹⁶¹ Ibid, 416.

¹⁶² Ibid, 417.

¹⁶³ J.C. Laansma, “Peace”, in *Dictionary of the Later New Testament and Its Developments*, ed. Ralph P. Martin and Peter H. Davids (Downers Grove: InterVarsity Press, 1997), 899.

¹⁶⁴ Ibid.

3.3. Biblical Teachings of Peace

*“To say Christ – that is to speak of peace.
To speak of peace – that is to speak of Christ.”¹⁶⁵*
Karl Barth

Having identified the basic meanings of the Old Testament word *shalom* and the New Testament word *eirene*, through the prism of their definitions, meanings and uses in different connotations in the Bible, in this part I will focus on different biblical teachings on peace and conclude by offering a summary of what the biblical idea of peace is. We need to be aware of the fact that peace, as it is described in the New Testament, has a different meaning than the word peace as it is defined in the dictionaries in the world today. Because the same word peace is used by the world and by the Bible with different interpretations, so often we misunderstand the Lord’s meaning or we become confused. Therefore I hope to distinguish the meaning of both, to identify the Biblical use of peace and the modern world’s meaning and use of the word peace.

3.3.1. Peace and the Human Relationship with God

Peace is related to a human relationship with God. That is what one person should expect in interaction with the others in the community for whom the love of God is the greatest Commandment, because only God can determine and give a definition about the true meaning of the word peace.¹⁶⁶ The author is giving the following statement, “This primacy is reflected in the greetings typical of early Christian letters. ‘Grace and peace to you from God our Father...’ (Rom 1:7). Many influences may be drawn from this

¹⁶⁵ Klynn Snodgrass, *Ephesians* (Grand Rapids, Michigan: Zondervan, 1996), 129.

¹⁶⁶ 104 Paul S. Minear, “The Peace of God: Conceptions of Peace in the New Testament”, in *Celebrating Peace*, ed. Leroy S. Rouner (Notre Dame: University of Notre Dame, 1990), 119-120.

greeting, which appears at least eighteen times.” Minear continues, “This peace is known by its source: the Father’s gift to its children, forming a firm intimate bond with every member of a specific family or believers. These persons recall a time when they had known nothing of such peace, and a later time when they had first experienced it. The idea of peace was as different from other ideas as the idea of God was different from other ideas.”¹⁶⁷ Therefore, Paul S. Minear has identified six major meanings of peace as follows:

a) *Before saying ‘peace’, think about God, our Father.*¹⁶⁸

God is the only one who is the giver, the Creator of the universe and the Founder of the real peace that is necessary for each one of us. God and the peace that He is giving cannot be separated; peace comes only from Him. When He is truly present among his people, then peace is among the people.

b) *Before using the word ‘peace’, think of God’s presence.*¹⁶⁹

Only in God’s presence, through the Holy Spirit, can one experience true peace. God sent Jesus Christ, and through Him and through His presence God’s peace was among the people. It was through the life, the death, and the resurrection that Jesus brought the peace of God to all humanity. For the Apostle Paul writes, “peace came on the far side of that triple crucifixion. It was through that crucifixion that he received peace from Jesus.”¹⁷⁰

¹⁶⁷ Ibid.

¹⁶⁸ Ibid.

¹⁶⁹ Ibid.

¹⁷⁰ Ibid, 107.

c) *When you say 'peace' recall Jesus' entire story.*¹⁷¹

The New Testament teaches that to be in Christ actually means to be a new creation and that everything old in us has gone and has passed away (2 Cor 5:17); or what is Paul saying, “Let the peace of Christ rule in your hearts.”¹⁷² By remembering Jesus’ story, it will be easier for us to identify and dwell in the peace that he will give us or is already giving us. “The inner world of the heart is transformed. ‘We have peace with God through our Lord Jesus Christ’ (Rom 5:1). So, no longer does the memory of sins against God guarantee the wrath of God. Paul had been weak, ungodly, an enemy of God. No longer,” Minear points out. “Once suffering had prompted resentment and fear. No longer... [Because] intensified suffering and danger produced hope. Now the love of God, poured into the heart, gave birth to forgiveness, trust, hope, and even the love of persecutors.”¹⁷³

d) *When saying 'peace' think of the changes that happen in your heart and in your life.*¹⁷⁴

The Apostle Paul understood that the peace of God made it possible for Jews and Gentiles to be at peace with one another. Christ came into the world to reconcile them. Christ is the One that came and brought peace between them. The everyday changes that are happening in our life help us to grow in our faith and to identify ourselves more and more with Jesus. Those changes that already happened and will happen are the ones through which we will be set free from economic, sexual, cultural distinctions.

¹⁷¹ Ibid.

¹⁷² Ibid.

¹⁷³ Ibid, 121.

¹⁷⁴ Ibid.

e) *When saying “peace,” think of the breaking of the walls and the barriers that are separating you from the people that are around you.*¹⁷⁵

The Bible clearly tells us to love our neighbors. But if there are separations and we hate each other, then we lose peace and we are living in an unmerciful society. The Bible is clear about one thing, and that is that peace should produce peacemakers, people who will establish the foundations of real peace among the people and try to reconcile them.

f) *Before saying ‘peace’, think of the various forms of peacemaking.*¹⁷⁶

The main thing here is to seek an answer to the question, what are those forms of peacemaking. Through history, as the Bible is telling us, there are many things that indicate peacemaking. To comprehend this kind of peace, we need to consider that peace in its background has ontological, eschatological, cosmological, sociological, pneumatological, and missiological dimensions.¹⁷⁷

Robert Schreiter has done a fine evaluation of what peace is, as explained by Luke 24:36-49 and John 20:19-23, when the disciples are in the upper room and not expecting that Jesus will come again. The disciples believe that Jesus died, but suddenly there he is. Jesus came into the room and greets all of them with “Peace be with you”. Schreiter helps us to understand the significance of Jesus’ statement:

What is going on in Jesus’ mind at that point? He wants to assure them that it is truly he whom they are seeing. But what appears to be of most importance for him is to convey the experience of peace. The biblical idea of peace, of shalom, is a rich one. It means much more than the cessation of violence and conflict. It is the state in which the world is meant to be. It is the best description of what the reign of God will be like: a place of safety, justice and truth; a place of trust, inclusion

¹⁷⁵ Ibid, 122.

¹⁷⁶ Ibid.

¹⁷⁷ Ibid, 123.

and love; a place of joy, happiness and well-being. The risen Jesus' very presence offers them that wonderful peace. For that is now the experience of Jesus. His suffering is behind him, and he now dwells in the peace of God.¹⁷⁸

Schreiter's point is connected with what was mentioned above and also with the general view of the OT *shalom* and with the NT *eirene*. Schreiter reminds us of the basic meaning in general, and then answers the important question "what does it mean to experience peace after so much suffering?"¹⁷⁹ Only those who have passed through a hard time in their lives can imagine the true price and meaning of peace. These people have memories full of pain, and they definitely know how strong the longing is for peace.¹⁸⁰ Finally in his essay, he connects peace with the resurrection and the grace of reconciliation.¹⁸¹ Schreiter's idea is that Jesus offers peace to his disciples who have known suffering and who know how precious peace can be.¹⁸² He writes that,

If peace is the final state of reconciliation, it becomes important in reconciliation efforts to try to imagine what peace will look like. That picture will shift as the process moves along, and if reconciliation does take a place, the final picture that does emerge will still come as a surprise. But the disciplined practice of imagining reconciliation is constructive because it keeps us focused on the goal. As the picture changes for us in the process, it also helps us see what not part of reconciliation is. Take, for example, how thinking about the final state of peace is imagined when justice is considered the goal of reconciliation. What happens in the process is that, first, it becomes clear that justice can mean many things. Justice initially means redress of wrongs. This often leads to questions about just what kind of justice we are really seeking. Sometimes this is followed by reflecting on conditions for a just society. And we may end by realizing that it is truth – even more than justice – which we seek.¹⁸³

¹⁷⁸ Robert J. Schreiter, *The Ministry of Reconciliation: Spirituality and Strategies* (Maryknoll: Orbis Books, 1998), 53.

¹⁷⁹ Ibid.

¹⁸⁰ Ibid.

¹⁸¹ Ibid, 54.

¹⁸² Ibid.

¹⁸³ Ibid.

As Christians, having the Scriptures in front of us, we recognize the relationship that God has with humankind. That kind of relationship comes through Jesus Christ and has implications for the Christian communities. It is a special kind of relationship that is built on God, “the disarmament of the human heart and the conversion of the human spirit to God who alone can give authentic peace”¹⁸⁴ Therefore the conversion of someone from an unbeliever to a believer is followed by the peace that is given only from God through Jesus Christ. Only that peace from God can touch and strengthen our hearts. Teaching peace among Christians as a tool of properly shaping Christian character is a process where they among themselves share the same values and attitudes, same thoughts and fears and receive the same spirit that gives peace.¹⁸⁵ However, “it is not necessary that all share that vision and that faith in order to work for peace and the reduction of violence in human society, but Christians, if they understand the significance of their own beliefs, traditions, have a real contribution to make to that effort.”¹⁸⁶

When we talk about peace, as we have discussed above, together with peace is the process of reconciliation. The root of the word ‘reconciliation’ is a change or exchange from enmity to friendship, from wrath to love, and from war to peace.¹⁸⁷ Myron Augsburger defines reconciliation as the “central aspect of God’s overarching covenant of grace. It spans both Testaments as the unifying theme and finds its full expression in Christ.”¹⁸⁸ Corneliu Constantineanu has provided a solid argumentation about the biblical view of peace and reconciliation. For him the whole concept of peace is very prominent

¹⁸⁴ John J. Gilligan, “Teaching Peace in a Christian Context,” in *Celebrating Peace*, ed. Leroy S. Rouner (Notre Dame: University of Notre Dame, 1990), 29-30.

¹⁸⁵ Ibid.

¹⁸⁶ Ibid, 31.

¹⁸⁷ Christoph Schwobel, “Reconciliation: From Biblical Observations to Dogmatic Reconstruction,” in *The Theology of Reconciliation*, ed. Colin E. Gunton (London: T&T Clark, 2003), 16.

¹⁸⁸ Myron S. Augsburger, *The Robe of God* (Scottdale: Herald Press, 2000), 21.

in the Old Testament. His arguing comes from the whole idea found in Isaiah where he speaks of peace as one of the important characteristics of the restoration that comes from God: Yahweh is the one who will bring restoration, righteousness, justice, and peace among the people. He states:

We are justified in exploring the Isaianic theological context of restoration, new creation, and vision of peace, as the adequate matrix within which the social dimension of reconciliation will make more sense – especially if, as in Isaiah, the great promise of restoration, new creation and peace are closely related with social political realities of everyday life. If Paul's understanding of reconciliation was inspired by Isaiah's vision of restoration and peace, then it is most likely that, like Isaiah, Paul also understood reconciliation to have a social and political dimension as well as a religious/spiritual one. A closer look at Isaiah's vision highlights indeed the political aspect of peace, justice, and wellbeing.¹⁸⁹

Continuing in his argument, he states that Isaiah brings a concept of peace that is close in meaning with justice.¹⁹⁰ That kind of peace might appear as political justice.¹⁹¹ However, the political concept in Isaiah is related to political stability and social prosperity.¹⁹² Constantineanu helps us to understand the religious dimension of peace. This kind of religious dimension is giving a notion of peace that has a social and political view and definitely is implied in the religious contexts. “Peace is an essential part of God's plan of salvation. Indeed, there cannot be peace if one's relationship with God is distorted. Since *shalom* describes a state of wellbeing and happiness, it is clear that this cannot be realized without or apart from God but rather in a renewed relationship with God.”¹⁹³

¹⁸⁹ Corneliu Constantineanu, *The Social Significance of Reconciliation in Paul's Theology, with Particular Reference to the Romanian Context* (PhD diss., The University of Leeds, School of Theology and Religious Studies and The Oxford Centre for Mission Studies, 2006), 108.

¹⁹⁰ Ibid, 110.

¹⁹¹ Ibid.

¹⁹² Ibid, 111.

¹⁹³ Ibid, 113.

To summarize, as we have discussed in this chapter, the biblical teaching of peace among the contemporary scholars today is concentrated first of all in the sense that peace is a relationship with God, with the one, who is the giver of peace. God's presence means peace. If we have peace with God or experience it, then it is easy to reflect that peace in the relationships we have as humans with each other. If we reflect that peace, which comes from God to the people around us, we are active peacemakers, and we are involved in the process of reconciliation. Peace and reconciliation are the foundation of the relationship between one another and between God and us.

Chapter 4

COMPARISON BETWEEN THE UNITED NATIONS' CULTURE OF PEACE AND THE BIBLICAL CONCEPT OF PEACE AS PRESENTED IN JAMES 3:13-18

In this chapter I will attempt to compare the various definitions and elements of peace analyzed in the previous chapters, i.e. between the UN's Culture of Peace and the biblical concept of peace, with an accent on James 3:13-18. This is actually the main research of this project: to demonstrate the similarities and the differences between the UN Culture of Peace and the biblical understanding of peace, as presented throughout the Bible but with a pinpoint on James 3:13-18. I will try to answer questions that will help us to see more clearly the similarities and/or differences between these two approaches to peace, what are the good points that might be emphasized in both views of peace, and what is lacking within those concepts of peace. I will start this chapter by defining one general meaning of peace, synthesizing the various dictionary definitions given in the first chapter. Then I will try to define one general meaning of peace from the biblical perspective, synthesizing the definitions and concepts of peace that are given in the New and Old Testaments given in the second chapter. I will also present the meaning of peace as understood by the UN Culture of Peace. At the conclusion of this chapter, I will compare the UN Culture of Peace and Biblical peace presented in chapter 3 in the letter of James and will try to identify from the comparison where these two concepts overlap and where they lack common meaning.

4.1. Comparison between the Definitions of Peace

Making Peace

*'A voice from the dark called out,
'The poets must give us
Imagination of peace, to oust the intense, familiar
Imagination of disaster. Peace, not only
The absence of war.
But peace, like a poem,
Is not there ahead of itself,
Can't be imagined before it is made,
Can't be known except
In the words of its making,
Grammar of justice,
Syntax of mutual aid.
A feeling towards it,
Dimly sensing a rhythm, is all we have
Until we begin to utter its metaphors,
Learning them as we speak.
A line of peace might appear
If we restructured the sentence our lives are making,
Revoked its reaffirmation of profit and power,
Questioned our needs, allowed
Long pauses...
A cadence of peace might balance its
Weight
On the different fulcrum; peace, a presence,
An energy field more intense than war,
Might pulse then,
Stanza by stanza into the world,
Each act of living
One of its words, each word
A vibration of light – facets
Of the forming crystal. ¹⁹⁴*

In the second chapter of this paper, I presented the general understanding of the word peace today. I concluded that the two most common views of peace can be expressed in either positive or negative terms: either the presence of justice, of law and order;¹⁹⁵ or lack of violence,¹⁹⁶ lack of conflicts, animosities, problems and disagreements, and peace on global/state/national, social/group or individual level as a

¹⁹⁴ Denice Levretov, "Making Peace", in *Poetic Vision and the Hope for Peace. Celebrating Peace*, ed. Leroy S. Rouner (Notre Dame: University of Notre Dame, 1990), 192-193.

¹⁹⁵ Leo R. Sandy and Ray Perkins Jr., *The Nature of Peace and Its Implications for Peace Education*.

¹⁹⁶ *Cambridge Advanced Learner's Dictionary: Definitions, Peace*.

normal condition of a nation.¹⁹⁷ Also peace can be expressed as a state of security or order within a community usually provided by the law or for custom¹⁹⁸ and “a state of quiet or tranquility; freedom from disturbance or agitation, calm or repose.”¹⁹⁹ Having all these definitions in mind, I can say that peace can be summarized as a state of harmony and an absence of hostility, but also as a nonviolent way of life.

The UN’s concept of peace that was also explicated in this chapter was shown to follow these general views and is derived from (and directed towards) preserving world peace and security through education, science and culture, universal respect for justice, respect for law (the rule of law), human rights and fundamental freedoms regardless of race, sex, language or religion.²⁰⁰ In other words, to save succeeding generations from the scourge of war, to reaffirm fundamental human rights, as well as equal rights of women and of men, to establish justice and respect, to promote social progress and better standards of life by more expansive freedom, to practice tolerance and live together in peace with one another, and to maintain international peace and security.²⁰¹ These concepts correspond to the values of the UN Culture of Peace program: economic and social development, human rights, equality, democratic participation, understanding, tolerance and solidarity, participatory communications, free flow of information and knowledge, and finally, security.

In the third chapter, I presented the different meanings of peace within the Bible. The Old Testament meaning and concept of peace, *shalom*, can be summarized as a sense

¹⁹⁷ Random House Unabridged Dictionary: *Dictionary. Com* (v 1.1).

¹⁹⁸ Merriam Webster’s Online Dictionary, “Definitions of Peace”.

¹⁹⁹ Brainy Quote, “Definitions of Peace”.

²⁰⁰ UNESCO, “Associated Schools Project Network (ASPnet): Background”.

²⁰¹ Charter of the United Nations, “Preamble”.

of welfare and polite well-wishing,²⁰² love, friendship, happiness, well-being, prosperity, health, luck, kindness, salvation, security, agreement, success, tranquility, harmony, community, wholeness,²⁰³ the opposite or absence of war,²⁰⁴ a gift given from YHWH,²⁰⁵ and as a fundamental part of YHWH's plan for salvation.²⁰⁶ The New Testament concept of peace, *Eirene*, is similar to the Old Testament concept and offers the following definitions of peace: absence of armed conflict, reconciliation (restoration) of the people with God, relationship between individuals or groups in harmony (idea of international peace),²⁰⁷ benedictions, grace, love, life, righteousness,²⁰⁸ and peace of soul.²⁰⁹

If I were to summarize the views that express the biblical understanding of peace in general, I would say that peace is wholeness, in proper relation with God and man, through the prism of love, grace, righteousness, harmony, reconciliation, absence of war, friendship, happiness, well-being, prosperity, health, luck, kindness, salvation, security, agreement, success, tranquility, harmony, and community.

Viewing all these concepts together, I have spotted many similarities between the general and the UN definition of peace and the one we can find in the Bible, both in the Old and in the New Testaments. According to all these definitions, peace is a state of a nation or individuals where there exists the following: freedom, nonviolence, justice, security, tranquility, law, reconciliation, friendship, happiness, well-being, prosperity, health, luck, kindness, security, agreement, success, and harmony. However, the UN and the biblical concept of peace are also different, especially in the sense that the UN

²⁰² G. G. Findlay, "Peace", 606-607.

²⁰³ Phillip J. Nel, "Shalom."

²⁰⁴ R. F. Youngblood, "Peace."

²⁰⁵ Gerhard von Rad, "Shalom in the Old Testament."

²⁰⁶ Phillip J. Nel.

²⁰⁷ Werner Foerster, "The Greek Concept of Eirene."

²⁰⁸ F. Foulkes, "Peace."

²⁰⁹ Werner Foerster.

Culture of Peace program does not mention *love* as expressed and fulfilled by an active relationship with *God*. Love and God are not viewed as a base for all the other concepts such as grace, righteousness, harmony, salvation, and reconciliation. This view can only be found in the Bible and corresponds to growing in the knowledge of Jesus Christ, which involves developing a Christ-like character by faith, virtue, knowledge, and above all, brotherly kindness and love. The active component of this love approach is seen through “*upholding* a given political or economic system … *condemning* that system insofar it is destructive of full human actualization, and *pressing* for its transformation into more humane order.”²¹⁰

This concept is reflected also by the Second Vatican Council, stating that peace is “the fruit of that right ordering of things with which the divine founder has invested human society and which must be actualized by man thirsting for an ever more perfect reign of justice,”²¹¹ and in the words of the Pope John Paul II: “In these troubled times, may the whole human family find true and lasting peace, born of the marriage of justice and mercy!”²¹² In his letter to the believers and the world, the Pope is emphasizing that,

True peace therefore is the fruit of justice, that moral virtue and legal guarantee which ensures full respect for rights and responsibilities, and the just distribution of benefits and burdens. But because human justice is always fragile and imperfect, subject as it is to the limitations and egoism of individuals and groups, it must include and, as it were, be completed by the *forgiveness which heals and rebuilds troubled human relations from their foundations*. This is true in circumstances great and small, at the personal level or on a wider, even international scale. Forgiveness is in no way opposed to justice, as if to forgive

²¹⁰ Walter Wink, *Engaging the Powers – Discernment and Resistance in a World of Domination* (Minneapolis: Fortress Press, 1984), 67.

²¹¹ Pope Paul VI, “Pastoral Constitution on the Church in the Modern World” in *Gaudium et Spes* (78), on December 7, 1965, [online], available at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vatii_cons_19651207_gaudium_et-spes_en.html, accessed on April 15, 2014.

²¹² Pope John Paul Second, *No Peace without Justice, No Justice without Forgiveness*. Vatican: 8 December 2001.

meant to overlook the need to right the wrong done. It is rather the fullness of justice, leading to that tranquility of order which is much more than a fragile and temporary cessation of hostilities, involving as it does the deepest healing of the wounds which fester in human hearts. Justice and forgiveness are both essential to such healing.²¹³

4.2. Comparison between UN Values of Peace and the Concept of Peace in the Bible

UN Values of Peace	Biblical Principles of Peace
Economic and social development	Assist poor and deprived - Isaiah 55: 4-5
Human rights	All invited in Christ' Kingdom All sins are forgiven Everyone has a right to be free – Apostle Paul: "We are free in Jesus..."
Equality	Apostle Paul: "There is no Greek, no Jew..." - all equal
Democratic participation	Gospel to all people Christ's disciples were both men and women, he spoke to all races (Christ talked to Samaritan woman and ate with tax collectors)
Understanding, tolerance and solidarity	Love for oneself, love for the other (neighbor) and love for the enemy Apostle Paul: how we as brothers and sisters inside the Church should behave with each other Jesus: "The wood in your brother's eye..." and "Forgive your brother first then come to me"
Participatory communications, free flow of information and knowledge	All equal in approaching the Gospel, Christianity open for all
Security	Jesus: "If you are attacked, turn the other cheek ..." – nonviolence as a path to better future, security and safety

Chart 1. UN Culture of Peace and Biblical Values (Principles) of Peace

²¹³ Ibid.

As we can see from this table, the values and principles of peace offered by the UN and by the Bible can be compared, and there are many points in which they agree. For instance UN *economic and social development* is basically promoting equality between all people based on their inherent right to have good living standards, including social justice and help for everyone in providing their daily necessary needs. In the Bible, great examples of this idea may be found in the book of the prophet Isaiah, in chapter 55: 4-5, “to assist poor and deprived”, or in Jeremiah chapter 32: 40-42, where it has been written, “I will make an everlasting covenant with them: I will never stop doing good to them...I will rejoice in doing them good...This is what the Lord says: As I have brought all this great calamity on this people, so I will give them all the prosperity I have promised them.”

With regard to the general respect for *human rights*, the Culture of Peace program fights against discrimination because of race, gender, religion, and other bases that are often used for creating politics of exclusivity and even ethnic cleansing. An accent here is also on the discrimination of women in almost every part of society. The biblical concept of peace involves this approach too. Everyone is invited in the Kingdom of Christ, all sins are forgiven (Rom 6:18, 22), and everyone has a right to be free in the Lord (John 8:36, 1 Cor 7:22; 9:19). The Apostle Paul, in Galatians 5:1 writes that “Christ has made us free” from everything, every sin, from every burden, so we are born as new people free to be in Christ and live with and through Him.

These thoughts correspond to the principle or the value of *equality* – the Culture of Peace program promotes strongly equality between men and women in every part of society, especially in the political realm. This approach is similar to what is stated above

where we compared the values of human rights and the biblical perspective. Also, as mentioned before, this concept of peace follows the one in the Bible: for instance, at the very beginning of the Bible, in Genesis 1:27, it has been said that “So God created man in His own image,” which means that we are all equal and the same in God. Everyone is created as God wanted, to be equal in front of him. The Apostle Paul, in Romans 10:12 has written, “For there is no difference between Jew and Gentile – the same Lord, is Lord of all...,” or in Galatians 3:28, “There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.” Therefore, all are equal, and these two concepts have made a great impact on the life of the individuals.

The principle of *democratic participation* is again linked to guaranteeing equal rights for everyone in the democratic decision making processes. This idea also has a biblical foundation. The Gospel, the good news that Christ brought, is here for us all. There are no restrictions; Christ’s disciples can all be equal: men and women, all races, without discrimination, everyone is invited and involved.

Understanding, tolerance and solidarity - Culture of Peace has values, attitudes and activities that are based on the principles of freedom, justice, democracy, tolerance, solidarity, and respect for diversity, dialogue and understanding. Tolerance is necessary between individuals and at the family and community level. The Bible mentions these all, yet adding an additional “linking” segment: *love*. For both the Old and the New Testament writers, tolerance, understanding and solidarity (assistance, mercifulness) are

not possible without *love*: first of all love for God, and then love for oneself, love for the other (neighbor), and love for our enemy²¹⁴.

Lacking in the component of love, it will be impossible to fully realize both tolerance and solidarity. The Apostle Paul rightly stresses that we should behave within the church as brothers and sisters, showing tolerance to each other, showing understanding and solidarity. Jesus in Luke says to see first of all the wood in your eye and then in your brother's eye (Luke 6:41-42), adding also another wonderful example of both understanding and tolerance by saying that "if you forgive men when they sin against you, your heavenly father will also forgive you" (Matthew 6:14), or "First go and be reconciled to your brother; then come and offer your gift." (Matthew 5:24). Therefore, these two views have much in common, but one thing is missing in the UN approach, and that is *love* as a cornerstone.

Participatory communications, free flow of information and knowledge – in today's world, communications play an essential role in society. Culture of Peace thus supports freedom of information and communication, having in mind violations of media rights but also free access to information and knowledge as an important tool for improving the world. This value emphasizes the importance of cultural identity, action and dialogue, local knowledge and participation at all levels: international, local and individual. The Bible says that all people are equal in approaching the Gospel. The good news of Christ' love, and above all His resurrection are here for us all. Nothing can stop

²¹⁴ Richard A. Horsley, "Ethics and Exegesis: 'Love Your Enemies' and the Doctrine of Nonviolence," in *The Love of Enemy and No Retaliation in the New Testament*. Ed. Willard M. Swartley (Lousville: John Knox Press, 1992), 72.

Christians from sharing the Gospel, sharing the truth among all people. Today, the Gospel is spread through the media and various kinds of communication.

Finally, *security* – UN Culture of Peace program discusses the issue of security on many different levels, such as promoting freedom and opposing slavery; colonialism and apartheid; protecting people from fear, exploitation and abuse; equality, and driving societies to abolish discrimination on the basis of color, creed, wealth, ethnicity, aristocratic origin and gender; and solidarity as a common identity. These principles reflect Jesus' teachings especially in terms of nonviolence. He offered nonviolence as a path to security and safety. Jesus said that if someone slaps you or attacks you, turn the other cheek (Matthew 5:38-41), which is a nonviolent response to violence. Walter Wink in his book *Jesus and Nonviolence* has suggested that we understand this text as “a third way of response to the violence.” According to Wink, Jesus was not offering a passive response to violence or to fight violence with violence. He established a nonviolent way to combat violence and, as a result, to establish peace. This third way is called nonviolent resistance.²¹⁵

Therefore, as a conclusion, we can observe that the UN concept of peace or the seven values of the Culture of Peace program overlap to some extent with the biblical concept of peace. Both concepts are well structured and organized, and can be very useful if they can be fully applied in specific communities and structures. The main difficulty is that the UN concept which aims to be a platform for world-wide peace – although it reflects universal and to some extent a biblical understanding of peace – lacks several fundamental 'layers' of peace required to be more substantial. Those layers are the presence of God and the concept of love.

²¹⁵ Walter Wink, *Isus i Nenasilje* (Osijek: Grafo Plast, 2005), 9.

4.3. The UN Values of Peace and the Concept of Peace in James 3:13-18

Over the last few chapters we provided an overview of the different meanings of peace throughout the Bible. We started from the very fundamental definitions and concepts as presented in the Old Testament and then in the New Testament. Our findings were crucial in understanding the importance of peace throughout history. However, as discussed previously, the main characteristic of peace, either in the Old Testament or New Testament teachings is the relationship that God has with His humanity, dwelling in peace, as well as the relationship that humans have with each other in peace.

When we observed the different concepts that James the brother of Jesus puts forward in his letter, especially in 3:13-18, it is easy to realize that James was very much concerned with conflict-ridden wisdom – wisdom from below (earthly wisdom) – and unifying wisdom – true wisdom from God that brings peace and harmony to all relationships. From our exegetical work, we were able to conclude that earthly wisdom brings jealousy and selfish ambitions in people's hearts. These individuals boast and lie against the truth. This wisdom is characterized by earthly, unspiritual, and demonic behavior. Contrary to the chaos that earthly wisdom brings, as James pictures it, very close attention is paid to the wisdom from above. This wisdom is characterized by peaceable and pure conducts, mercy, grace, good fruit, impartiality and sincerity. This wisdom from above is sown in peace by the peacemakers who harvest righteousness.

Unfortunately in today's world, there are individuals who do not have the renewed mind that James is talking about in chapter 3. These people generate chaos around the globe, start wars with their selfish desires; they boast and create a world that is unsafe to be in. However, it is very likely that if their minds get renewed and they

experience the “metanoia” of the Spirit that brings peace, understanding, and good fruits, their hearts will be renewed, and the Spirit that dwells in them will also abide in their minds, and therefore, they would experience the wisdom from above that brings peace, mercy, wisdom, sincerity and grace. The UN *economic and social development*, the respect for *human rights*, the value of *equality*, the principle of *democratic participation, understanding, tolerance and solidarity* among people, *participatory communications, free flow of information and knowledge*, and *security* for all nations are definitely the harvest of many years of hard labor of those who had the wisdom to develop these concepts. All of these concepts sound like a fruit of people who had wisdom from above; people who had that change of heart that evoked *metanoia* in their minds; people who had devoted their lives to the wisdom that God has given them.

There are, of course, those in this process and who were and still are “stuck” in their earthly wisdom trying to disrupt the good work that has been done due to various selfish or other reasons. Those who rely on earthly wisdom collide with their ideas, selfish ambitions, and anger and have faith in their hearts that are selfish, destructive, and evil and have not been renewed by the Spirit. As a result of this, there are hundreds of wars around the world, children who are starving and people who are dying. It is a simple verdict; Godly wisdom solves problems, while wisdom apart from God creates problems. Unlike the values presented by the UN, wisdom from above, presented in James, is more than just cognitive knowledge. It includes the whole of one’s being which overflows in one’s thought, but also in how one behaves. It affects a person’s whole disposition. It is characterized by a focus on the good of others rather than on fulfilling the selfish desires of the self at the expense of others.

CONCLUSION

In this paper, I tried to analyze the main characteristics, meanings, definitions, and understandings of peace in the world today. I attempted to present the word ‘peace’ as it is used in general today in the first chapter of this paper. Peace has different meanings, connotations, and understandings, both as a word and as a concept, for both whole nations and for individuals.

I next explored the biblical concept of peace, as it is presented in the Old Testament (*shalom* concept), and in the New Testament (*eirene* concept). There are many similarities between these concepts, first of all in their meaning and implications throughout the Bible, even though both have been developed and used in different times and with different connotations. The world’s general understanding of the word ‘peace’ correlates with the OT and the NT concepts, but the later are richer in their meaning since they include both God and active love. This pattern can be traced also if we compare the biblical with the UN concept of peace. These two concepts are overlapping and have many similarities in their understanding and use of peace.

My next goal was to present the similarities and differences between the UN concept of peace or the seven values of the Culture of Peace program and the Biblical concept of peace. My findings showed that they overlap to some extent. Both concepts are well structured and organized, and can be very useful if they can be fully applied in specific communities and structures. The main difficulty is that the UN concept which aims to be a platform for world-wide peace – although it reflects universal and to some extent a biblical understanding of peace – lacks several fundamental “layers” of peace required to be more substantial.

First, the biblical perspective of peace includes *God* as a starting point. He is the giver of peace, the foundation of peace. We cannot exclude this fundamental truth. It is understandable why the UN does not include God in its thinking about peace. The UN is not a religious organization and it is trying to avoid affirming one religious view at the expense of other value systems which are agreed upon by all its member-states.

Second, what I find critically missing in the perspective is *love*. There is no evidence that the UN Culture of Peace promotes love within its program. The Bible talks about four kinds of love that are the cornerstone of its teaching about peace: love for God, love for oneself, love for our neighbor, and love for our enemy. If we cannot show love to our God and for each other (the first and the second commandments), we cannot understand what the concept of loving the enemy means. The UN, although omitting the term “love,” does talk about solidarity, tolerance, freedom, human rights respect and protection, all of which have their basis in love.

The message is clear: God is love and that is why he sent his son Jesus to die on the cross for each and every one of us. (John 3:16). That is God’s love for humankind. Jesus’ life and example was the greatest manifestation of love for humanity, bringing peace among the people. Jesus’ love for us is a manifestation of the faith that we have, and the salvation that we get by God’s mercy. God is also the source of love, the only love that we have to love ourselves and each other, to love our neighbors and our enemies. Peace and peacemaking is in its essence doing deeds of love. Peace and peacemaking without love is passive, observatory and not participatory as frequently the UN missions are.

The four Biblical principles of love are actually promoting active love – doing the deeds of love to God, ourselves, our neighbors and our enemies, which means practicing peace and nonviolence. The UN concept of peace, in contrast, does not include love and rarely discusses nonviolence. World peace should be based on the active love that people can get only from the Lord, learning how to love the Lord, ourselves, our brethren and our opponents. My personal understanding is that world peace for the UN today is only provisional or superficial, because it excludes the whole idea of peace being directly connected to and coming from God and his love. This is the concept Isaiah wrote about in 32:17 saying that peace is the “work of justice”.

Also, the UN concept of peace does not take into consideration the fallenness of human nature, and that is why this concept is often pro-military. The UN operates; it seems, on certain humanistic presuppositions which see only the good traits of humanity and disregard the negative ones. Within these presuppositions, it is logical to offer just information, hoping that teaching people about peace will be sufficient to maintain peace.

It is, however, evident even to the UN that this solution will not work. The existence of the UN armed forces (like KFOR or UNPROFOR) is the proof of that assertion. With the use of armed forces, the UN admits that peace can be at best maintained or, at worse, enforced, not by giving the right information but by the use of force. True peace cannot come only from the right information. It comes through the transformation brought about by the work of the Holy Spirit. This transformation will then result in a real peace which is not only an absence of conflict or violence, but also a positive state of love and respect for the other. That is the peace which we should look for, and which is ultimately promised to us by God in the place and time called the New

Earth and the New Heavens (2 Pet 3:13; Rev 21). This is a transformation that comes as a work of God and is part of His mercy and love for us, showing us the path to our future: the eschatological arrival of the ultimate peace which will accompany God's new creation.

For those, like myself, with a Christian background, who have an interest in theology, psychology, and teaching others, James 3:13-18 is especially relevant. Everyone should seek to cultivate wisdom, but especially those who teach or have been placed into a position to be an authority for/over others as those are the ones who play a significant role in developing wisdom in the people that surround them. For those who are placed into a position to be an authority, such as law makers, politicians and government authorities do play an extremely important role in establishing *peace that is given from above* among the nations not only in the society they are in, but on a global level as well.

Today, dear brothers and sisters, I wish to add my voice to the cry which rises up with increasing anguish from every part of the world, from every people, from the heart of each person, from the one great family which is humanity: it is the cry for peace! It is a cry which declares with force: we want a peaceful world, we want to be men and women of peace, and we want in our society, torn apart by divisions and conflict, that peace break out! War never again! Never again war! Peace is a precious gift, which must be promoted and protected... What can we do to make peace in the world? As Pope John said, it pertains to each individual to establish new relationships in human society under the mastery and guidance of justice and love. All men and women of good will are bound by the task of pursuing peace. I make a forceful and urgent call to every Christian of all confessions, as well as to followers of every religion and to those brothers and sisters who do not believe: peace is a good which overcomes every barrier, because it belongs all of humanity!²¹⁶

²¹⁶ Pope Francis. *Angelus*. Saint Peter's Square. Message delivered on Sunday, September 1, 2013. [online]. Available at http://w2.vatican.va/content/francesco/en/angelus/2013/documents/papa-francesco_angelus_20130901.html. Accessed April 12, 2014.

APPENDIX 1

UNITED NATIONS

A

General Assembly



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*107th plenary meeting
13 September 1999*

RESOLUTIONS ADOPTED BY THE GENERAL ASSEMBLY

[Without reference to a Main Committee (A/53/L.79)]

53/243. Declaration and Programme of Action on a Culture of Peace

A

DECLARATION ON A CULTURE OF PEACE

The General Assembly,

Recalling the Charter of the United Nations, including the purposes and principles embodied therein,

Recalling also the Constitution of the United Nations Educational, Scientific and Cultural Organization, which states that “since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed”,

Recalling further the Universal Declaration of Human Rights (Resolution 217 A (III).) and other relevant international instruments of the United Nations system,

Recognizing that peace not only is the absence of conflict, but also requires a positive, dynamic participatory process where dialogue is encouraged and conflicts are solved in a spirit of mutual understanding and cooperation,

Recognizing also that the end of the cold war has widened possibilities for strengthening a culture of peace,

Expressing deep concern about the persistence and proliferation of violence and conflict in various parts of the world,

Recognizing the need to eliminate all forms of discrimination and intolerance, including those based on race, color, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other status,

Recalling its resolution 52/15 of 20 November 1997, by which it proclaimed the year 2000 as the “International Year for the Culture of Peace”, and its resolution 53/25 of 10 November 1998, by which it proclaimed the period 2001–2010 as the “International Decade for a Culture of Peace and Non-Violence for the Children of the World”,

Recognizing the important role that the United Nations Educational, Scientific and Cultural Organization continues to play in the promotion of a culture of peace,

Solemnly proclaims the present Declaration on a Culture of Peace to the end that Governments, international organizations and civil society may be guided in their activity by its provisions to promote and strengthen a culture of peace in the new millennium:

Article 1

A culture of peace is a set of values, attitudes, traditions and modes of behavior and ways of life based on:

(a) Respect for life, ending of violence and promotion and practice of non-violence through education, dialogue and cooperation;

(b) Full respect for the principles of sovereignty, territorial integrity and political independence of States and non-intervention in matters which are essentially within the domestic jurisdiction of any State, in accordance with the Charter of the United Nations and international law;

(c) Full respect for and promotion of all human rights and fundamental freedoms;

(d) Commitment to peaceful settlement of conflicts;

(e) Efforts to meet the developmental and environmental needs of present and future generations;

- (f) Respect for and promotion of the right to development;
 - (g) Respect for and promotion of equal rights and opportunities for women and men;
 - (h) Respect for and promotion of the right of everyone to freedom of expression, opinion and information;
 - (i) Adherence to the principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and understanding at all levels of society and among nations;
- And fostered by an enabling national and international environment conducive to peace.

Article 2

Progress in the fuller development of a culture of peace comes about through values, attitudes, modes of behavior and ways of life conducive to the promotion of peace among individuals, groups and nations.

Article 3

The fuller development of a culture of peace is integrally linked to:

- (a) Promoting peaceful settlement of conflicts, mutual respect and understanding and international cooperation;
- (b) Complying with international obligations under the Charter of the United Nations and international law;
- (c) Promoting democracy, development and universal respect for and observance of all human rights and fundamental freedoms;
- (d) Enabling people at all levels to develop skills of dialogue, negotiation, consensus-building and peaceful resolution of differences;
- (e) Strengthening democratic institutions and ensuring full participation in the development process;
- (f) Eradicating poverty and illiteracy and reducing inequalities within and among nations;
- (g) Promoting sustainable economic and social development;
- (h) Eliminating all forms of discrimination against women through their empowerment and equal representation at all levels of decision-making;
- (i) Ensuring respect for and promotion and protection of the rights of children;
- (j) Ensuring free flow of information at all levels and enhancing access thereto;
- (k) Increasing transparency and accountability in governance;
- (l) Eliminating all forms of racism, racial discrimination, xenophobia and related intolerance;

(m) Advancing understanding, tolerance and solidarity among all civilizations, peoples and cultures, including towards ethnic, religious and linguistic minorities;

(n) Realizing fully the right of all peoples, including those living under colonial or other forms of alien domination or foreign occupation, to self-determination enshrined in the Charter of the United Nations and embodied in the International Covenants on Human Rights, (Resolution 2200 A (XXI), annex.), as well as in the Declaration on the Granting of Independence to Colonial Countries and Peoples contained in General Assembly resolution 1514 (XV) of 14 December 1960.

Article 4

Education at all levels is one of the principal means to build a culture of peace. In this context, human rights education is of particular importance.

Article 5

Governments have an essential role in promoting and strengthening a culture of peace.

Article 6

Civil society needs to be fully engaged in fuller development of a culture of peace.

Article 7

The educative and informative role of the media contributes to the promotion of a culture of peace.

Article 8

A key role in the promotion of a culture of peace belongs to parents, teachers, politicians, journalists, religious bodies and groups, intellectuals, those engaged in scientific, philosophical and creative and artistic activities, health and humanitarian workers, social workers, managers at various levels as well as to non-governmental organizations.

Article 9

The United Nations should continue to play a critical role in the promotion and strengthening of a culture of peace worldwide.

B

PROGRAMME OF ACTION ON A CULTURE OF PEACE

The General Assembly,

Bearing in mind the Declaration on a Culture of Peace adopted on 13 September 1999,

Recalling its resolution 52/15 of 20 November 1997, by which it proclaimed the year 2000 as the “International Year for the Culture of Peace”, and its resolution 53/25 of 10 November 1998, by which it proclaimed the period 2001–2010 as the “International Decade for a Culture of Peace and Non-violence for the Children of the World”;

Adopts the following Programme of Action on a Culture of Peace:

A. Aims, strategies and main actors

1. The Programme of Action should serve as the basis for the International Year for the Culture of Peace and the International Decade for a Culture of Peace and Non-violence for the Children of the World.

2. Member States are encouraged to take actions for promoting a culture of peace at the national level as well as at the regional and international levels.

3. Civil society should be involved at the local, regional and national levels to widen the scope of activities on a culture of peace.

4. The United Nations system should strengthen its ongoing efforts to promote a culture of peace.

5. The United Nations Educational, Scientific and Cultural Organization should continue to play its important role in and make major contributions to the promotion of a culture of peace.

6. Partnerships between and among the various actors as set out in the Declaration should be encouraged and strengthened for a global movement for a culture of peace.

7. A culture of peace could be promoted through sharing of information among actors on their initiatives in this regard.

8. Effective implementation of the Programme of Action requires mobilization of resources, including financial resources, by interested Governments, organizations and individuals.

B. Strengthening actions at the national, regional and international levels by all relevant actors

9. Actions to foster a culture of peace through education:

- (a) Reinvigorate national efforts and international cooperation to promote the goals of education for all with a view to achieving human, social and economic development and for promoting a culture of peace;
- (b) Ensure that children, from an early age, benefit from education on the values, attitudes, modes of behavior and ways of life to enable them to resolve any dispute peacefully and in a spirit of respect for human dignity and of tolerance and non-discrimination;
- (c) Involve children in activities designed to instill in them the values and goals of a culture of peace;
- (d) Ensure equality of access to education for women, especially girls;
- (e) Encourage revision of educational curricula, including textbooks, bearing in mind the 1995 Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy for which technical cooperation should be provided by the United Nations Educational, Scientific and Cultural Organization upon request;
- (f) Encourage and strengthen efforts by actors as identified in the Declaration, in particular the United Nations Educational, Scientific and Cultural Organization, aimed at developing values and skills conducive to a culture of peace, including education and training in promoting dialogue and consensus building;
- (g) Strengthen the ongoing efforts of the relevant entities of the United Nations system aimed at training and education, where appropriate, in the areas of conflict prevention and crisis management, peaceful settlement of disputes, as well as in post-conflict peace-building;
- (h) Expand initiatives to promote a culture of peace undertaken by institutions of higher education in various parts of the world, including the United Nations University, the University for Peace and the project for twinning universities and the United Nations Educational, Scientific and Cultural Organization Chairs Programme.

10. Actions to promote sustainable economic and social development:

- (a) Undertake comprehensive actions on the basis of appropriate strategies and agreed targets to eradicate poverty through national and international efforts, including through international cooperation;
- (b) Strengthen the national capacity for implementation of policies and programmes designed to reduce economic and social inequalities within nations through, *inter alia*, international cooperation;

(c) Promote effective and equitable development-oriented and durable solutions to the external debt and debt-servicing problems of developing countries through, *inter alia*, debt relief;

(d) Reinforce actions at all levels to implement national strategies for sustainable food security, including the development of actions to mobilize and optimize the allocation and utilization of resources from all sources, including through international cooperation, such as resources coming from debt relief;

(e) Undertake further efforts to ensure that the development process is participatory and that development projects involve the full participation of all;

(f) Include a gender perspective and empowerment of women and girls as an integral part of the development process;

(g) Include in development strategies special measures focusing on needs of women and children as well as groups with special needs;

(h) Strengthen, through development assistance in post-conflict situations, rehabilitation, reintegration and reconciliation processes involving all engaged in conflicts;

(i) Incorporate capacity-building in development strategies and projects to ensure environmental sustainability, including preservation and regeneration of the natural resource base;

(j) Remove obstacles to the realization of the right of peoples to self-determination, in particular of peoples living under colonial or other forms of alien domination or foreign occupation, which adversely affect their social and economic development.

11. Actions to promote respect for all human rights:

(a) Full implementation of the Vienna Declaration and Programme of Action (A/CONF.157/24 (Part I), chap. III.)

(b) Encouragement of development of national plans of action for the promotion and protection of all human rights;

(c) Strengthening of national institutions and capacities in the field of human rights, including through national human rights institutions;

(d) Realization and implementation of the right to development, as established in the Declaration on the Right to Development (Resolution 41/128, annex.) and the Vienna Declaration and Programme of Action;

(e) Achievement of the goals of the United Nations Decade for Human Rights Education (1995–2004), from A/49/261-E/1994/110/Add.1, annex.

(f) Dissemination and promotion of the Universal Declaration of Human Rights at all levels;

(g) Further support to the activities of the United Nations High Commissioner for Human Rights in the fulfillment of her or his mandate as established in General Assembly resolution 48/141 of 20 December 1993, as well as the responsibilities set by subsequent resolutions and decisions.

12. Actions to ensure equality between women and men:

(a) Integration of a gender perspective into the implementation of all relevant international instruments;

(b) Further implementation of international instruments that promote equality between women and men;

(c) Implementation of the Beijing Platform for Action adopted at the Fourth World Conference on Women, with adequate resources and political will, and through, *inter alia*, the elaboration, implementation and follow-up of the national plans of action;

(d) Promotion of equality between women and men in economic, social and political decision making;

(e) Further strengthening of efforts by the relevant entities of the United Nations system for the elimination of all forms of discrimination and violence against women;

(f) Provision of support and assistance to women who have become victims of any forms of violence, including in the home, workplace and during armed conflicts.

13. Actions to foster democratic participation:

(a) Reinforcement of the full range of actions to promote democratic principles and practices;

(b) Special emphasis on democratic principles and practices at all levels of formal, informal and non-formal education;

(c) Establishment and strengthening of national institutions and processes that promote and sustain democracy through, *inter alia*, training and capacity-building of public officials;

(d) Strengthening of democratic participation through, *inter alia*, the provision of electoral assistance upon the request of States concerned and based on relevant United Nations guidelines;

(e) Combating of terrorism, organized crime, corruption as well as production, trafficking and consumption of illicit drugs and money laundering, as they undermine democracies and impede the fuller development of a culture of peace.

14. Actions to advance understanding, tolerance and solidarity:

(a) Implement the Declaration of Principles on Tolerance and the Follow-up Plan of Action for the United Nations Year for Tolerance (1995);

(b) Support activities in the context of the United Nations Year of Dialogue among Civilizations in the year 2001;

(c) Study further the local or indigenous practices and traditions of dispute settlement and promotion of tolerance with the objective of learning from them;

(d) Support actions that foster understanding, tolerance and solidarity throughout society, in particular with vulnerable groups;

(e) Further support the attainment of the goals of the International Decade of the World's Indigenous People;

(f) Support actions that foster tolerance and solidarity with refugees and displaced persons, bearing in mind the objective of facilitating their voluntary return and social integration;

(g) Support actions that foster tolerance and solidarity with migrants;

(h) Promote increased understanding, tolerance and cooperation among all peoples through, *inter alia*, appropriate use of new technologies and dissemination of information;

(i) Support actions that foster understanding, tolerance, solidarity and cooperation among peoples and within and among nations.

15. Actions to support participatory communication and the free flow of information and knowledge:

(a) Support the important role of the media in the promotion of a culture of peace;

(b) Ensure freedom of the press and freedom of information and communication;

(c) Make effective use of the media for advocacy and dissemination of information on a culture of peace involving, as appropriate, the United Nations and relevant regional, national and local mechanisms;

(d) Promote mass communication that enables communities to express their needs and participate in decision-making;

(e) Take measures to address the issue of violence in the media, including new communication technologies, *inter alia*, the Internet;

(f) Increase efforts to promote the sharing of information on new information technologies, including the Internet.

16. Actions to promote international peace and security:

(a) Promote general and complete disarmament under strict and effective international control, taking into account the priorities established by the United Nations in the field of disarmament;

(b) Draw, where appropriate, on lessons conducive to a culture of peace learned from “military conversion” efforts as evidenced in some countries of the world;

(c) Emphasize the inadmissibility of acquisition of territory by war and the need to work for a just and lasting peace in all parts of the world;

(d) Encourage confidence-building measures and efforts for negotiating peaceful settlements;

(e) Take measures to eliminate illicit production and traffic of small arms and light weapons;

(f) Support initiatives, at the national, regional and international levels, to address concrete problems arising from post-conflict situations, such as demobilization, reintegration of former combatants into society, as well as refugees and displaced persons, weapon collection programmes, exchange of information and confidence-building;

(g) Discourage the adoption of and refrain from any unilateral measure, not in accordance with international law and the Charter of the United Nations, that impedes the full achievement of economic and social development by the population of the affected countries, in particular women and children, that hinders their well-being, that creates obstacles to the full enjoyment of their human rights, including the right of everyone to a standard of living adequate for their health and well-being and their right to food, medical care and the necessary social services, while reaffirming that food and medicine must not be used as a tool for political pressure;

(h) Refrain from military, political, economic or any other form of coercion, not in accordance with international law and the Charter, aimed against the political independence or territorial integrity of any State;

(i) Recommend proper consideration for the issue of the humanitarian impact of sanctions, in particular on women and children, with a view to minimizing the humanitarian effects of sanctions;

(j) Promote greater involvement of women in prevention and resolution of conflicts and, in particular, in activities promoting a culture of peace in post-conflict situations;

(k) Promote initiatives in conflict situations such as days of tranquility to carry out immunization and medicine distribution campaigns, corridors of peace to ensure delivery of humanitarian supplies and sanctuaries of peace to respect the central role of health and medical institutions such as hospitals and clinics;

(l) Encourage training in techniques for the understanding, prevention and resolution of conflict for the concerned staff of the United Nations, relevant regional organizations and Member States, upon request, where appropriate.

*107th plenary meeting
13 September 1999*

APPENDIX 2



YAMOUSSOUKRO DECLARATION ON PEACE IN THE MINDS OF MEN

I

Peace is reverence for life.

Peace is the most precious possession of humanity.

Peace is more than the end of armed conflict.

Peace is a mode of behavior.

Peace is a deep-rooted commitment to the principles of liberty, justice, equality and solidarity among all human beings.

Peace is also a harmonious partnership of humankind with the environment.

Today, on the eve of the twenty-first century, peace is within our reach.

*

* * *

The International Congress on Peace in the Minds of Men, held on the initiative of UNESCO in Yamoussoukro in the heart of Africa, the cradle of humanity and yet a land of suffering and unequal development, brought together from the five continents men and women who dedicate themselves to the cause of peace.

The growing interdependence between nations and the increasing awareness of common security are signs of hope.

Disarmament measures helping to lessen tensions have been announced and already taken by some countries. Progress is being made in the peaceful settlement of international disputes. There is wider recognition of the international machinery for the protection of human rights.

But the Congress also noted the persistence of various armed conflicts throughout the world. There are also other confliction situations: apartheid in South Africa; non-respect for national integrity; racism, intolerance and discrimination, particularly against women; and above all economic pressures in all their forms.

In addition, the Congress noted the emergence of new, non-military threats to peace. These new threats include: unemployment; drugs; lack of development; Third-World debt, resulting in particular from the imbalance between the industrialized countries and the developing countries together with the difficulties encountered by the countries of the Third World in turning their resources to account; and, finally, man-induced environmental degradation, such as the deterioration of natural resources, climatic changes, desertification, the destruction of the ozone layer and pollution, endangering all forms of life on Earth. The Congress has endeavored to generate awareness of these problems.

Humans cannot work for a future they cannot imagine. Therefore, the task of this Congress has been to devise visions in which all can have faith.

Humanity can only secure its future through a form of co-operation that: respects the rule of law, takes account of pluralism, ensures greater justice in international economic exchanges and is based on the participation of all civil society in the construction of peace. The Congress affirms the right of individuals and societies to a quality environment as a factor essential to peace.

Additionally, new technologies are now available to serve humankind. But their efficient use is dependent on peace — both in their being used for peaceful purposes and in the need for a peaceful world to maximize their beneficial results.

Finally, the Congress recognizes that violence is not biologically determined and that humans are not predestined to be violent in their behavior.

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* * *

The pursuit of peace is an exhilarating adventure. The Congress therefore proposes a new programme that makes practical and effective provision for new visions and approaches in co-operation, education, science, culture and communication, taking into account the cultural traditions of the different parts of the world. These measures are to be implemented in co-operation with international organizations and institutions, including the United Nations University, the University for Peace in Costa Rica and the Fondation internationale Houphouët-Boigny pour la recherche de la paix in Yamoussoukro.

UNESCO by virtue of its Constitution is engaged in the cause of peace. Peace is likewise the calling of Yamoussoukro. The Congress is a confirmation of the hopes of humankind.

II

PROGRAMME FOR PEACE

The Congress invites States, intergovernmental and non-governmental organizations, the scientific, educational and cultural communities of the world, and all individuals to:

- (a) Help construct a new vision of peace by developing a peace culture based on the universal values of respect for life, liberty, justice, solidarity, tolerance, human rights and equality between women and men;
- (b) Strengthen awareness of the common destiny of humanity so as to further the implementation of common policies ensuring justice in the relations between human beings and a harmonious partnership of humankind with nature;
- (c) Include peace and human rights components as a permanent feature in all education programmes;
- (d) Encourage concerted action at the international level to manage and protect the environment and to ensure that activities carried out under the authority or control of any one State neither impair the quality of the environment of other States nor harm the biosphere.

The Congress recommends that UNESCO make the fullest possible contribution to all peace programmes. It recommends in particular that the following proposals be examined:

1. The endorsement of the Seville Statement on Violence (1986) -- first stage in an important process of reflection tending to refute the myth that organized human violence is biologically determined. This Statement should be disseminated in as many languages as possible together with appropriate explanatory material. The process of reflection should be pursued through the convening of an interdisciplinary seminar to study the cultural and social origins of violence.
2. The promotion of education and research in the field of peace. This activity should be conducted using an interdisciplinary approach and should be aimed at studying the inter-relationship between peace, human rights, disarmament, development and the environment.
3. The further development of the UNESCO-UNEP International Environmental Education Programme, in co-operation with Member States, in particular to implement the International Strategy for Action in the Field of Environmental Education and Training for the 1990s. This should incorporate fully the new vision of peace.
4. Study of the establishment with the United Nations University of an international institute of peace and human rights education, particularly aimed at training future cadres through a system of exchanges, teaching and internships.
5. The compilation of texts from all cultures, highlighting the common lessons they yield on the themes of peace, tolerance and fraternity.
6. The development of measures for the enhanced application of existing and potential United Nations — and, in particular, UNESCO — international instruments relating to human rights, peace, the environment and development and those encouraging recourse to legal remedies, dialogue, mediation and the peaceful settlement of disputes.

APPENDIX 3

UN Culture of Peace DOCUMENTS

60/11. Promotion of religious and cultural understanding, harmony and cooperation, General Assembly Resolution A/RES/60/11, November 2005, New York, NY.

60/10. Promotion of interreligious dialogue and cooperation for peace, General Assembly Resolution A/RES/60/10, November 2005, New York, NY

60/3. International Decade for a Culture of Peace and Non-Violence for the Children of the World, 2001-2010, General Assembly Resolution A/RES/60/3 October 2005, New York, NY.

In larger freedom: towards development, security and human rights for all, Secretary-General A/59/2005, March 2005 , New York, NY

59/142. Promotion of religious and cultural understanding, harmony and cooperation, General Assembly Resolution A/RES/59/142 December 2004 New York, NY

59/143. International Decade for a Culture of Peace and Non-Violence for the Children of the World, 2001-2010, General Assembly Resolution A/RES/59/143 December 2004, New York, NY

58/128. Promotion of religious and cultural understanding, harmony and cooperation, General Assembly Resolution A/RES/58/128 December 2003, New York, NY

58/11. International Decade for a Culture of Peace and Non-Violence for the Children of the World, 2001-2010, General Assembly Resolution A/RES/58/11 November 2003 New York, NY

57/254. United Nations Decade of Education for Sustainable Development, General Assembly Resolution A/RES/57/254 December 2002, New York, NY

57/6. International Decade for a Culture of Peace and Non-Violence for the Children of the World, 2001-2010, General Assembly Resolution A/RES/57/6 November 2002, New York, NY

56/6. Global Agenda for Dialogue among Civilizations, General Assembly Resolution A/RES/56/6 November 2001, New York, NY

56/5. International Decade for a Culture of Peace and Non-Violence for the Children of the World, 2001-2010, General Assembly Resolution A/RES/56/5 November 2001, New York, NY

Universal Declaration on Cultural Diversity, United Nations Educational, Scientific & Cultural Organization November 2001, Paris, France

56/3. United Nations Year of Dialogue among Civilizations, General Assembly Resolution A/RES/56/3 October 2001, New York, NY

International Decade for a Culture of Peace and Non-Violence for the Children of the World: Report of the Secretary-General, Secretary-General A/56/349 September 2001, New York, NY

55/282. International Day of Peace, General Assembly Resolution A/RES/55/282 September 2001, New York, NY

55/47. International Decade for a Culture of Peace and Non-Violence for the Children of the World, 2001-2010, General Assembly Resolution A/RES/55/47 November 2000, New York, NY

55/23. United Nations Year of Dialogue among Civilizations, General Assembly Resolution A/RES/55/23 November 2000, New York, NY

United Nations Millennium Development Goals, United Nations, General Assembly September 2000, New York, NY

55/2. United Nations Millennium Declaration, General Assembly Resolution A/RES/55/2, September 2000, New York, NY

2000/66. Towards a culture of peace, Commission on Human Rights, E/CN.4/RES/2000/66 April 2000, New York, NY

Culture of Peace News Network, United Nations, General Assembly January 2000, New York, NY

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